The Missionary Herald

VOLUME CXIII DECEMBER 1917 NUMBER 12

THE picture on the cover shows one of the dark streets of that little town of Bethlehem, where once upon a time shone the everlasting light. As Christmas comes round again, we feel anew the reproach of the war; the shame that it could have happened in Christendom in this twentieth Christian century. There is a frightful discord between the angel's song and the hymn of hate. Upon our thought of Bethlehem's manger breaks the news that the British have captured fifteen guns at Beersheba. How far it all is from the vision of that first Christmas; how human passions hinder the reign of the Prince of Peace!

Another War Christmas

Yet Christmas brings its unfailing message of love and cheer even in war times. It casts its light over a battling world. The good tidings cannot be drowned out by the roar of the big guns. "The hopes and fears of all the years" did meet in Bethlehem. The world has a Saviour, who saw its evil and its shame, but who faced them with calmness and with confidence. "Be of good cheer, I have overcome," said he to his despairing disciples. His Kingdom is sure. We believe in it and look for it. We even anticipate that this war, despite its horror, will be made to advance that Kingdom. On land and sea, we recognize that a host of our best youth have given themselves to the service of this war with no lesser motive than to help establish peace and good will among men. Wherefore we can keep Christmas and speak its word of cheer; with chastened and sorrowing hearts, indeed, but with courageous and trustful hearts, and with renewed offering of our loyal service to him who was born at Bethlehem.

SINCE the account of the devastating floods in North China which appears in the Foreign Department was put in type, we have received through direct correspondence from the field and through communication from the Red Cross office at Washington further particulars, both concerning the situation and what is being done about it.

North China Floods

Some 12,000 square miles have been flooded; over a million people have been left homeless—55,000 in Tientsin alone. Losses in crops and other property destroyed are estimated at $100,000,000 (Mexican).

The American Board's compound at Tehchow was flooded to a depth of eight feet; the walls were down so that the houses looked like small islands in a big lake. The hospital had to be removed to the third floor. It will be impossible to use the property again for some months.

Nothing had been heard from Lintsing, where only three or four missionaries were believed to be left. Paotingfu suffered badly in its country field; the compound, being on high ground, escaped flooding. Tientsin compound, being close to the riverside and but little above it, was of course submerged, the water reaching a depth of two feet in the Chinese houses; and after remaining stationary for six weeks, suddenly rising higher through the incoming of a fresh overflow.

In response to cabled appeals, the Red Cross, which earlier had contributed $50,000 for relief purposes, has now appropriated $75,000 more, to be used to employ 10,000 flood refugees (representing 50,000 souls) for four months on road building, the Chinese government to provide an equal amount for the purpose, as well as all expenses

for machinery, material, and engineering. Thus the enormous work of relief and repair is being undertaken.

Sherwood Eddy's Delayed Visit to China

THE war affects missionary work in many unexpected ways. Here is one. The Young Men's Christian Association, in undertaking its tremendous load of special service in camp and on the field, is compelled to raise a huge extra budget. To accomplish this, it must mobilize its forces to plan and execute the campaign for these funds; and so it becomes necessary that Mr. Sherwood Eddy's proposed visit to China for an evangelistic campaign must be deferred, that he may assist an emergent piece of work in this country.

This will mean a quick adjustment of arrangements in China, where he was due to arrive by this time, and where a careful and elaborate program of dates and meetings had been arranged. The delay, however, calls attention to the comprehensiveness of these plans and the comparatively small reliance that is being put upon any one leader. Mr. Eddy's campaign this year was meant to be quite intensive, limited to comparatively few centers and relying upon a widespread auxiliary work under many leaders, native and foreign. His purpose in this campaign was not so much widely to advertise the Christian movement or to make an impression upon large numbers, as to cultivate and if possible win to decision a comparatively small number of those who had been before reached, or who should be brought to attention through the preparatory work of the autumn campaign.

The Plan of Campaign

THIS campaign, if we use the customary but rather unfortunate title for what has no military or formal procedure, has been very carefully blocked out by leaders in the Young Men's Christian Association and the missions. Each city in the list to be reached is to determine its own program, the responsibility resting largely in the different missions or churches of the locality; emphasis is laid upon a permanent movement; groups of men in these cities who understand somewhat of the gospel, but have never made the Christian decision, will be systematically approached, in the effort to bring them into church membership and into outspoken Christian activity. Special classes from the students and gentry are to be formed from among these prepared groups; the family is to be recognized as the unit, and attention given to reaching the women and children as well as the men. Much time and energy are to be spent in developing these local evangelistic committees, and in the hope of drawing out leaders who shall be specially prepared for permanent work in these lines. The whole enterprise has been most thoroughly planned. A census is to be made of each of the cities in which the work is to be pushed, that it may be definitely known just how many and who are to be sought. A variety of meetings are to be arranged—inspirational for the workers, evangelistic services for those who are to be brought to decision, and several days' conferences of inquirers and workers as to future plans. Large room will be left for personal interviews, the purpose being to secure direct contact with a multitude of inquiring or impressionable lives. From the beginning the effort has been to prevent waiting for any one noted leader, Mr. Eddy or other of the visitors from abroad; but to make it felt that the campaign is a permanent movement already under way, and to continue steadily and indefinitely through the winter and the year.

From this it will be seen that the delay which has been made necessary in Mr. Eddy's visit to the field may not be altogether disadvantageous, since larger time will be given for preparation, the efforts of these local leaders and committees, and the devel-

oping of personal workers who may be ready to assist in the more public undertakings when Mr. Eddy arrives. It is for us all to carry in our hearts and to remember in our prayers this renewed evangelistic movement of 1917–18 in China.

Missionary Service Flags

WE are getting familiar with a new flag in this country, the service flag; a red ground with a white center, on which are indicated by blue stars the number who have gone forth from the home or shop or office that displays the flag to serve their country in this war. It occurs to us that the American Board might well devise a service flag, to be hung on those churches from which a son or daughter has gone forth to the service of Christ in the mission field. It would be interesting to learn what churches could display them. They would be comparatively few, for there are only 680 missionaries to be located among 6,089 churches; not that, indeed, for very many of the American Board's staff have come from other than Congregational churches. And the smaller and remoter churches would outshine in this particular the larger and more conspicuous ones. A visit recently to a rural Vermont church revealed the fact that two of the children of that church were now representing it in North China.

The Need of Keeping Informed

HOW much interest should we take in the war if it were not for the papers; if we did not get some continuous and particular reports of it? Suppose we came across only an occasional allusion to the war, saw once in a year or so a soldier who had been at the front, and listened to an annual sermon on the subject from our minister, followed by an offering in its behalf. It would be as remote, unreal, and uninspiring a matter to us as are foreign missions to those Congregationalists who don't take the *Missionary Herald;* who fail to keep informed as to what is happening on the mission fields, and to get the stir of the fresh news that marks the progress of the undertaking.

It is no wonder that people don't care for missions or incline to give to them, when they know so little about them. This is the month to make up *Missionary Herald* Clubs for 1918. Now is the time to press the matter. It is not a subject to be timid about or apologetic. The intelligence and the well-being of the church are involved in the effort to increase the number of those who read the news from lands where Christianity is being carried. It is not only good reading; it is interesting. It opens the eyes and warms the heart, and quickens faith, courage, and good will. We urge on pastors and church leaders the importance to them as well as to us of forming church clubs for the *Missionary Herald.* The time necessary to prepare one foreign missionary sermon, if spent in planning and executing a campaign for such a club, may get as good rating by the test of efficiency. How about a *Missionary Herald* Club in your church?

"Into the Next Towns"

OUR readers have already learned of the 50–50 plan of evangelism in India missions—twenty-five new villages to be entered by twenty-five evangelists in both the Marathi and Madura fields, the whole to be financed by one New England business man.

A recent letter from Rev. Harold Cooper, in charge of this new work in the Madura Mission, describes a two weeks' tour just made among some of these new villages. Three months of each year are given to these tours of inspection. On this one Mr. Cooper was accompanied by three of the younger missionaries. It was a great experience for them all. It must have reminded them of apostolic days and the missionary tours among the early churches. Their journey extended even to the coast, over the roughest roads and far away from any center.

To the question how this work is progressing, Mr. Cooper makes answer that in some places it is most hopeful, in others quite the opposite. He describes one evangelist as a wonder. Entering the village assigned him, as there were no Christians there, he lived with a caste man, whom he persuaded to become a Christian, and whose conversion signalized the visit of the missionaries to that place. There is being built a house costing 300 rupees ($100), and a contractor was building it. The evangelist took his visitors to see this contractor, as the man was almost persuaded to be a Christian. Mr. Cooper comments: "Here is a man going to a heathen village, and the men whom he first meets in order to give him food and shelter, these men are being won for Christ. I wish we had twenty-five men like N. Mathew, of Vadugapatty."

As a result of these tours of investigation, Mr. Cooper is persuaded that one trained man is better than two untrained men for such work. A trained man costs from 15 to 20 rupees ($5 to $7 a month), but he is worth the price. The 10-rupee men are usually old and enfeebled, without training, who are dear at any price.

This conclusion accords with the unvarying experience of missionary work. Men are not like machines. It is not enough to count your workers. You must weigh them. More and more it is evident that missionary work calls for superior ability as well as exceptional devotion. But there are many elements that go to make up superior ability. It is not altogether a matter of intellectual capacity or equipment. There are qualities of heart that are not to be overlooked. Personality, though an elusive factor to define, is of tremendous importance on the mission field, as everywhere. The five-talent men are no better than are the two-talent men; they are no more blessed or rewarded for their faithfulness; but they can do more; they are worth a vast deal more for the enterprise.

Missionary Contributions to National Literature

FROM the beginning, American Board missionaries have rendered notable service to the literature of the several lands to which they have gone. And this succession continues. One of the younger missionaries in South Africa, Rev. J. D. Taylor, just arrived in this country on furlough, brings with him for publication the manuscript of a revised Zulu Bible, a work in which, with some assistance, he has been engaged for the past ten years. His colleagues in the mission testify to the fact that the revision is a notable achievement, a really fine piece of work, which adequately presents the Bible in that vernacular.

There falls under our eye at this time, also, the reprint of an article from the magazine of St. Joseph's College, Trichinopoly, South India (a Roman Catholic institution), on the "Preparation of the New Tamil Lexicon," by Rev. J. S. Chandler. Mr. Chandler, as most of our readers will recall, is an American Board missionary of the second generation. Born in India, living in the land, and familiar with its life and language, he was recognized to be the fit man for chairman of the committee of scholars who should produce a new dictionary, that might take the place of the great but now outgrown Tamil and English dictionary which Miron Winslow, also an American Board missionary, compiled two generations ago. Under the supervision of the University of Madras, and with ample government grants provided, this huge task is now in process. Two years more may be required to finish it. In almost every land to which our missionaries have gone they have left some literary monument to mark their devotion.

Spreading the Light

FROM the days of Paul, it has been approved missionary policy to locate at the centers of population, or where the streams of trade and travel converge. Fresh illustration of the soundness of this

strategy appears in a recent letter from Rev. F. B. Bridgman, of Johannesburg, South Africa, in the course of which he mentions the fact that of the class just graduated from the Zulu Mission's theological school, three members were men who had been converted at the Johannesburg mines. Their homes were hundreds of miles away from the great industrial center on the Rand, to which they had flocked and where they had found Christ.

One of these young men was going back to minister to his own tribe. The other two were seeking religious work at Johannesburg or at outlying mines. Mr. Bridgman was considering a mine which was closed at the outbreak of the war, with the consequent closing of a fine field of Christian work. The reopening of the mine with about half the former force of workmen raised the question whether mission work could be begun again; possibly, because of exceptional local conditions, in a way soon to be self-supporting.

It is a happy sign when mission work produces the leaders for its continuance and expansion, and when from centers of light men carry back a flame to the dark regions whence they have come.

Week of Prayer 1918

THE historic Week of Prayer now gains indorsement and support of the Federal Council of Churches of Christ in America, which, adopting in the main the subjects proposed by the World's Evangelical Alliance, presents them with a call for observance to the churches of the thirty denominations it represents.

The week begins December 30, 1917, and closes January 6, 1918. While the same general and trite topics are proposed as in former years, such conservative treatment is doubtless necessary if the week is to be observed in all Christian lands and by those of all Christian bodies. And within these familiar categories, Thanksgiving and Confession, Nations and Their Rulers, Families, Schools, Colleges, and the Young, and Missions, are comprised a multitude of interests, perils, and needs that summon us to earnest prayer. If ever there was a time when the Church of Christ should be prompted unitedly to draw near to God, to seek him with all the heart that they may surely find him, it is at the turn of this year. The Week of Prayer calls for willing and hearty observance.

Death of Mrs. Crosby Wheeler

IN the midst of the preparations for the Jubilee meeting of the Woman's Board of Missions, and as that beginning of "woman's work for woman" was being brought to mind, occurred the death (October 31) of one saintly woman whose foreign missionary career surpassed by ten years the entire history of the Woman's Board. Mrs. Susan Anna Wheeler, widow of Rev. Crosby H. Wheeler, the famous president of Euphrates College, Harpoot, Turkey, after graduation from Mt. Holyoke College and her marriage, went to Harpoot in 1857. There she labored by the side of her untiring husband, proving an exceptionally gifted and efficient missionary. The experiences she underwent, including those of famine, plague, and massacre periods, would make a thrilling story; but the quiet ministry of her words and deeds would fill even a larger and to thoughtful minds a more impressive volume. In 1896 she returned to this country with her husband, whose death occurred shortly after. But her missionary zeal did not stop with her enforced withdrawal from Turkey; she maintained to the end her intense interest in the enterprise to which she had given her life.

Making her home with her daughter, Miss Emily C. Wheeler, secretary of the National Armenia and India Relief Association, Mrs. Wheeler kept in close touch with missionary operations and with the circle of missionary workers. Funeral services, in which Secretaries Barton and Patton participated, were held at the cemetery in Newton, Mass.,

November 3. We regret that we have not a satisfactory picture of Mrs. Wheeler to reproduce for our readers.

Enthusiasm Undampened by Rain

WE hear of fair-weather Christians in this country; it is expected that congregations will diminish on rainy Sundays. Big attendance at meetings held in time of storm is accounted proof of utmost loyalty or of overwhelming interest. What shall we say, then, to Dr. Hilton Pedley's account of the recent annual meeting of the Kumi-ai churches of Japan, held at Tokyo:—

"It was a record breaker. We met in Dr. Kozaki's new church building, costing $35,000—a big sum for such an edifice in Japan. We had the largest attendance since the beginning—137 delegates (five women) and fifty corresponding members. We had also the largest number yet of candidates for ordination—seven; and we raised the largest special sum for the coming year's evangelistic work.

"The rain poured almost from start to finish, but it seemed to increase the attendance rather than diminish it. The new building was packed at the Sunday morning service, and nearly all remained for communion."

We shall have to admit that our Japanese fellow-Christians set us a shining example in the support of annual meetings of their national organizations; and the word concerning the number of candidates for ordination and the enlarged gifts for evangelism is most cheering.

Where We Have the Advantage

ATTENTION is called by Rev. John T. Tucker, of the West Africa Mission, to an important new book dealing with the work of the Romanist Missions in Angola, and written by the Bishop of Angola and of the Congo. As the region surveyed is within the district covered by the American Board's West Africa Mission, the book is of particular interest to our missionaries and our constituency. Mr. Tucker notes particularly the bishop's reference to what he styles "one of the gravest and most tormentingly difficult problems that crosses the whole endeavor to Christianize the African, viz., the problem of female education." Recognizing the importance of this department of mission work, the author discusses the question how it can be maintained, concluding that the happiest solution, though not without inconveniences or embarrassments, is "a college or school of Sisters, who shall work parallel with the life of the mission for youths." But the difficulty then comes in finding any "nursery of young ladies" who will make the sacrifice involved in such a task among what he styles an ungrateful and insolent people. Nothing short of a second Moses to smite this rock of difficulty and cause the waves of charity to flow, the bishop feels, will make possible the securing of a succession of missionary ladies.

Commenting on this statement and the bishop's admission of the practical failure of the Romanist Mission really to Christianize the women, Mr. Tucker emphasizes the fact that the Board's West Africa Mission has had a large measure of success in dealing with the problem of education for women. Christian families are found everywhere. This happy result he declares is due entirely to the splendid work of the noble women sent by the Woman's Boards and to the influence of missionary wives. He quotes a prominent Portuguese planter as saying to him that the American Board's missions had an immense advantage over that of the Romanists, in that "we had such splendid family life and such a number of lady missionaries."

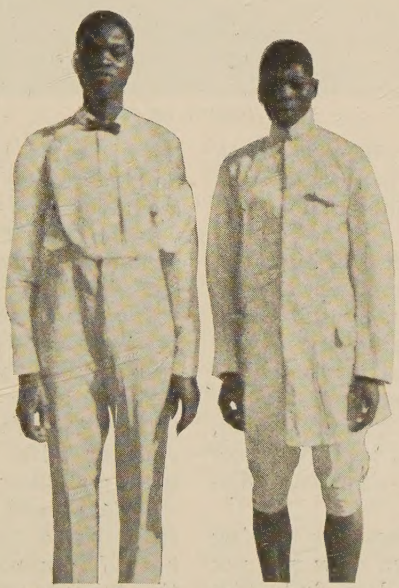
This tribute comes with peculiar appropriateness just as the Woman's Board of Missions is celebrating its Jubilee and magnifying the task to which it has put its hand. It cannot be said too often or too emphatically that an indispensable and most rewarding part of the missionary enterprise is woman's work for woman.

ACROSS THE ROOFS AT BEIRA, IN MOZAMBIQUE, EAST AFRICA

A BAPTISMAL SERVICE IN BEIRA

By Rev. CHARLES H. MAXWELL

DURING the year ending at Easter, 1917, forty-four men, in our chapel and in the presence of their fellows, have declared their acceptance of Christ as their Saviour. More than as many others have arisen alone in meetings to express their belief in or their acceptance of the gospel, to say that they desired to be saved from their sins, or to ask for prayer. A little acquaintance with African missions enables one to realize too well that those composing the latter group, while having felt in the presence of the Living Water what was, perhaps, their first deep thirst, are yet a long way from having so appropriated that Water as to let it become in them a well springing up unto life eternal. In the direction of this goal, the forty-four men first mentioned have taken the further step of enrollment, after making their declaration in words and after satisfactorily answering, in the presence of the congregation, certain questions as to conduct and resolution.



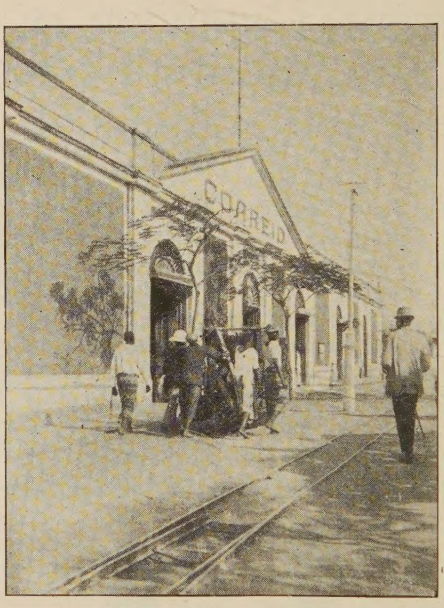
IN SUNDAY BEST AT BEIRA

On Easter Sunday (April 8, 1917), after one year and nine months in Beira, we celebrated the communion of the Lord's Supper, and experienced the genuine privilege of baptizing two men, out of the large number above mentioned, and one woman and two children. These two men had prepared most diligently to be thus received, and had given ample proof of a new will and a new life. They are both quiet and unobtrusive, but reliable and sincere young men of somewhat more than average mental capacity.

One man, George, has for many years been in the same position. He is cook for the local British consul. He has been preparing ten years for this event. That long ago he heard the gospel and gained his advantage over these other forty-four. In his case, Mr. Bunker planted, another eventually watered, and now comes God's increase.

The woman received was George's

wife, Maskiti, and the children were theirs. The woman had brought her children from their home, eighty miles away, on purpose for this ceremony; and after arriving in Beira, had waited eight months therefor, studying something of the Bible and giving evidence of her character and her faith. But not knowing how to read and being, from her youth up, unaccustomed to the processes of education, one who has not tried to teach an adult the Ten Commandments or something else can little imagine her difficulties and her effort. The husband, knowing how to read, undertook to "cause her to study a little each day." Thus the Commandments and the Beatitudes, which at first were waste and void and upon the face of which was dense darkness, gradually took form and were divided one from another. And there was light, and we saw the light that it was good; and there was evening and there was morning—a seventh month completed the process of this slow creation. Communion day was then close at hand.



POST OFFICE AT BEIRA

The other man chosen was Masocha, already mentioned in these pages. When I found him among the reeds, the bush, and the sugar cane of the Buzi River, two things marked him: He had not the common passion for drink, had never had it; and he had, some years previously, been to school for two weeks. Two significant distinctions!

That he had two wives was nothing strange, and in his own view was not wrong. The present date finds him still in the employ of the mission. He has now given us a good deal of his own language. He has aimed, so far as I know, to meet the severest exactions of a consistent confession of Christ.

I do not advise any man to abandon a wife in order to gain admission to the visible church. I told Masocha my view of marriage; and that since we could not accept him to the church while a polygamist, salvation open to him outside of the church might present the better course, in view of circumstances. His legal, though polygamous, wives could not be abandoned in order to clear his way to the church. For him the Commandments, the Beatitudes, and even other chapters and a catechism were but an insignificant difficulty. All of these passed, but the two wives remained. I did not help him to surmount the difficulty. I did not expect him to surmount it. I did not think that it could be surmounted. I had no right to say that it *should* be surmounted. One wife was the older and was the mother of some children. The second wife was young and yet without children.

In view of new light, polygamy had become repulsive to Masocha, and his responsibility now appeared to him a serious matter. Quite alone he resolved to put the whole matter before the younger wife, to ask her to return home and allow the cancellation of her marriage; and thus, by the only possible course, to extract both him and herself from polygamy. The constructive tragedy was at an end e'er I was informed of its opening.

Some months ago, I was shown an official letter stating that Masocha's second wife having returned to her father's kraal, the only wife now registered, and for whom Masocha would henceforth be taxed, was his original wife. Only those who know Africa know the cost of such a step. Cost in money and cost in prestige! In the eyes of African society, a man's wives are his all. In stepping "backward" from two wives to one, Masocha assumed to himself the lifelong task of "working like a woman." We have no horses, or the idiom might be of working "like a horse." Be assured, at any rate, that Masocha is a pioneer here in things like this.

But if this first communion service at Beira put up to the candidates some interesting preparation, it did the same to the missionary. The occasion required, in a language to which such things were yet unknown, a Children's Baptismal Service, a Baptismal Service for Adults, a Confession of Faith, a Communion Service, and, as it was on Easter Sunday, a new hymn, which proved to be a translation of

Jesus Christ is risen today — Hallelujah!
Our triumphant, holy day — Hallelujah!
Who did once upon the cross — Hallelujah!
Suffer to redeem our loss — Hallelujah!

etc.

Then after a few days, while the rest of us continued our usual work, Maskiti took one baby, Julia, upon her back, and one other, Podisimento, by the hand, and began her return journey into a far country.

A CELEBRATION AT GUNTUR, SOUTH INDIA

By Rev. JOHN S. CHANDLER, of the Madura Mission

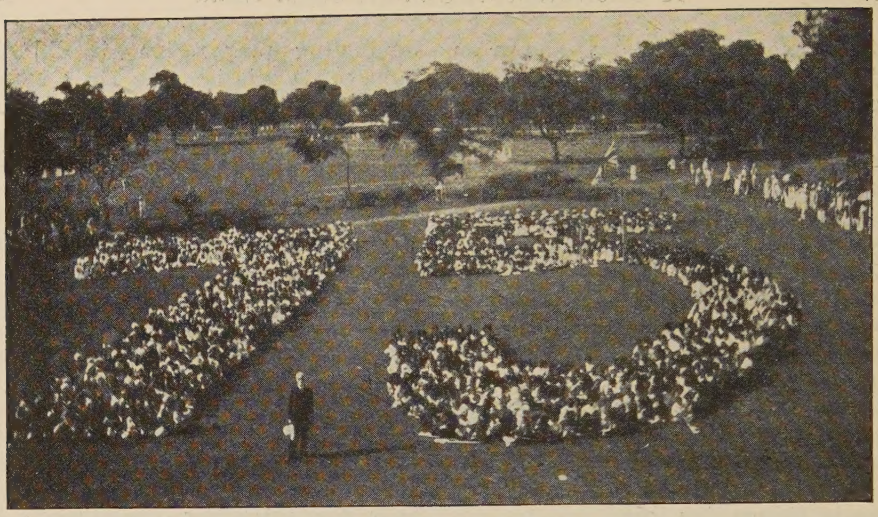
WHEN the Madura Mission of the American Board was in its second year and had just finished its first two bungalows, one of them not yet occupied, *e. g.*, the 16th October, 1835, the Lutheran missionary, Rev. C. T. E. Rhenius, and his family were entertained in the unoccupied bungalow as they passed through Madura. Mr. Eckard, of the Madura Mission, then urged Mr. Rhenius, as a Lutheran, to write to Dr. Schmucker, of Gettysburg, to stir up the Lutherans of America to an interest in foreign missions, which he did.

The same year the Missionary Committee previously appointed by the General Synod of the Evangelical Lutheran Church in the United States presented a report to the General Synod at York, Pa., which led to the organization of a Missionary Society two years after.

On the advice of the American Board, they turned their attention to the Telugu language area, north of Madras, in South India. When their first missionary, Rev. C. F. Heyer, came to that part of the country, in 1842, a Baptist brother accompanied him in the search for a location, which they found in Guntur, the 31st of July, 1842.

The collector and district magistrate in Guntur, H. Stokes, Esq., had sought to have the Church of England, to which he belonged, start a mission there, but they were not in a position to do so. He therefore persuaded Mr. Heyer to locate there, and rendered great help to the new mission in its beginning. On the Sunday following, a worker of the London Missionary Society was passing through and joined the two missionaries already on the ground. So that the opening service of the new mission was participated in by representatives of the American Lutherans, the American Baptists, the Church of England, and the London Missionary Society.

It was eminently fitting, therefore, that on July 31, 1917, the Guntur Mission should celebrate its founding by a gathering of representatives of other missions, including the Church Mis-



GUNTUR'S HUMAN FIGURES

On the college grounds, at the Guntur Mission Celebration, was formed an immense human '75, with 2,000 people, mostly students and pupils, seated on the ground, arrayed in all the colors of an Indian festal crowd. Dr. Uhl, the Nestor of the mission, who has helped make its history for forty-four years, stands in the foreground

sionary Society, the American Baptist Missionary Union, the London Missionary Society, and the American Board; and should have in the chair E. A. Davis, Esq., the present collector and district magistrate. In addition there were present, in the plain pavilion of dried palmyra leaves, representatives of the 61,000 Christians gathered under the spiritual care of the mission. On the platform were delegates from other Lutheran missions, the Wesleyan Missionary Society, the Church of Sweden, the Danish Society, and from the American Arcot and Methodist Episcopal Missions.

Guntur Town, as the center of the work of the American Evangelical Lutheran Church in the Telugu field, and Madura Town, as the center of the work of the American Board of Commissioners for Foreign Missions in the Tamil field, have many points in common. Each has been occupied more than seventy-five years, Madura being eight years the senior. Each has developed a large plant for missionary work and many flourishing institutions, including the following:—

1. An Indian Christian community of 1,500 souls, of whom about 500 are communicant members of the church, under the care of an Indian pastorate.
2. An educational system including:—
   (*a*) Elementary schools, especially for boys;
   (*b*) Elementary schools for Hindu girls;
   (*c*) Secondary and high schools for boys;
   (*d*) Secondary and high schools for girls;
   (*e*) College and training schools.
3. Woman's medical work with hospital and dispensary.
4. Bible-woman's work.

Each mission has its town largely in its own responsibility. Other bodies working in the same places do not interfere.

Each mission has gathered a large Christian community in its district, most being in the villages, and in this respect the Guntur Mission has far surpassed Madura. The figures are 26,438 for Madura, and 61,503 for Guntur.

On the other hand, in organization the Guntur Mission has not kept pace with Madura, having only sixteen ordained pastors against twenty-nine in the Madura Mission. Of the sixteen pastors in Guntur, eleven were or-

dained on the evening of the Jubilee day, making a most impressive close for the great celebrations of eight days.

In the morning of that last day, a procession of 5,000 people started from the college grounds and marched around the town, past the railway station and municipal buildings, to the extensive grounds of the new church. This procession was made up of many units, in some of which each station had its delegates marching with their missionary; in others were to be found students with their professors, schoolgirls with their teachers and supervising missionary ladies, hospital nurses with their doctors. One float, built on a cart and gayly decorated, carried the pupils of the School for the Blind. Most of the units were waving banners and singing for all they were worth.

After the procession came the meetings, in Telugu in the forenoon and in the afternoon in English, for the unfortunate delegates who did not know Telugu, but who had to overflow with congratulations, nevertheless.

Then the ordination of those eleven leaders, in which the long, surpliced procession, singing "Onward, Christian Soldiers," marching up the center aisle of the beautiful church crowded with Christians, seemed to say to the assembled members of all missions, "The people shall go up, every man straight before him."

This great day was made possible by the Christian community that sent its representatives, even from villages a hundred miles distant; by the strong Guntur congregation that filled the first day with its dedication of a new porch, and its meetings for Christians and Hindus; by the great woman's work in hospital and nurses' training school and Bible-woman's meetings; by the many boarding and training schools that gathered together their "old boys" and "old girls"; by the Guntur Synod and its Workers' Conference; by the meetings of societies auxiliary to the church; by the great thanksgiving services; and by the crowded meetings at the college and girls' high and training schools.

A VISITOR'S REFLECTIONS

By Secretary EDWARD LINCOLN SMITH

This article contains portions of an address which Secretary Smith delivered at the recent annual meeting of the American Board at Columbus, Ohio. Limitations of space compel the omission of several paragraphs discussing such matters as The Value of Deputations, Work for Students in Japan, and (the closing paragraph) Unprecedented Opportunity. Secretary Smith has spoken frankly and earnestly concerning impressions made on him by his recent tour of mission fields; we commend his observations to the consideration of readers at home and on the fields he visited.— The Editor.

THE visitor to our missions in Japan or India must be impressed by the great need for reënforcements in both those countries. Our Japan Mission, our Marathi Mission, and our Madura Mission are all three understaffed today. The members of those missions are bearing loads that should be carried by many more individuals. They are obliged to see work which would yield large dividends go undone for lack of hands and hearts to carry the burdens. Many of our leading missionaries in these fields have died or retired, while others either have been forced home by illness or are about to retire after long and fruitful careers.

Re-enforcement Needed

There is a universal need for the increase of appropriations for general work in the Far Eastern missions. Missionaries need a larger working capital. As the work grows and the evangelistic campaign extends, this need of more money with which to employ native laborers is being intensified. And wherever such an evangelistic campaign is conducted with success, there are raised up new needs for agencies to educate and

More Money Needed for General Work

train the Christian community which has been created. Do we innocently suppose that every convert, as soon as he is educated, becomes an active evangelist, with no thought of his financial support? No, such is not the case. His character and training become a valuable asset which he can use in the government service for a much larger wage than the mission can give. By his conversion and training, the standard of living of each native Christian has been raised; the needs of himself, his wife, and children have all been increased. He cannot satisfy those needs with the meager six dollars per month which the mission pays him as teacher or evangelist. Consequently the government service, or the better-paid government teaching staff, gets the majority of the men whom we have trained. Missionaries find it difficult, therefore, to obtain the native help needed to drive the work as they desire to drive it in these days of the open way. Larger funds for general work, better pay for native Christian workers, more workers to follow up advantages gained and openings offered, is the well-founded demand of the missions. A substantial increase in the appropriations of the Board for general work has long been overdue.

Evangelistic Activity

The visitor to mission fields must feel that these days are days of great evangelistic opportunity. He hears of mass movements in India; of large groups of people who have come out of their old faiths into Christian faith, and of still other groups who are eager to come if only the proper leadership and the encouragement could be given. He is told of training schools for the headmen of the villages of a large region, in which school these men are taught something of the Bible, of the ways of God and the life of prayer, so that returning they may lead their villages into the ways which they have learned.

In Japan, it is easy to gather a Sunday school, and after that a church. In China, there have been more converts and baptisms since the Boxer uprising than in all the years which preceded the year 1900. Chinese gentry recognize the fact that missionary schools develop the character of their pupils, a matter quite as important in their eyes as purely intellectual training. What significance attaches to the fact that in Japan, China, and India there is absolute religious freedom today, so far as government or law can insure such freedom! The programs for evangelistic work which have been followed in Japan the past three years, as well as similar campaigns now under way in China and India, are exceedingly hopeful.

Schools as Evangelistic Agencies

To go a little more into detail, the visitor is impressed by the large evangelistic value of schools of primary and secondary grade, but especially of boarding schools in Ceylon and India. In these boarding schools, the best opportunity is afforded to put the stamp of Christ upon the lives of children, and to keep such children long enough in Christian atmosphere and under Christian influence to insure them against loss of their faith when they return to their non-Christian homes. Most, practically all, of our candidates for higher education and for the positions of teachers and evangelists come out of these boarding schools. In many mission stations, these schools are in miserable physical condition, unfit for human habitation, and ready to fall were the props taken away. When one sees the Hindu students rushing in to gain the benefit of the higher educational advantages offered by our mission colleges, and only a small percentage of our college students Christians (in some cases as low as 15 per cent), he cannot but feel the urgency of the plea for the better equipment of the lower schools, particularly of the boarding schools. More boys and girls won to Christ and stimulated to seek higher education and Christian leadership of their people is the great need.

We spend $60,000 upon a college science hall, and wisely. But why not go out into the districts of our mission in Ceylon or South India with a similar amount for primary and secondary education, that we may construct an adequate foundation for our college, and fill this modern science hall with eager Christian students? It is just here that our work is weak at present. Enlargement, reënforcement, is needed at this point, that our Christian propaganda may win the largest possible results from our very considerable investments in higher education.

The Doshisha and Its Needs

The visitor walks about the grounds and buildings of the Doshisha, in Kyoto, Japan, with lively interest and satisfaction. He recalls the romantic story of Neesima's flight to America, of his education by a member of this Board, of his plea at Rutland, in 1875, for the funds with which he afterward founded his Doshisha. And now it is a great institution, with 1,500 students, endowed by government with all the rights and privileges of a university. It has passed through many troubles. It is now firmly established upon solid foundations.

The Doshisha has made itself felt in every corner of Japan. Its graduates are in the pulpits of many Christian churches, in business, in political and in social life. Its needs are obvious. Many of its buildings, which served the college well in its infancy, are inadequate in these days of increased attendance and larger demands for library, laboratory, and dormitory space. The adequate equipment and endowment of the Doshisha would be a splendid piece of brotherly service for America to render to Japan in these days. To build up the Doshisha seems a wiser policy than to establish a new union university in Japan.

Oriental Students in America

It is a fact of great significance that a larger number of students than ever before are now coming to American institutions from China and Japan. In addition to those who came in normal times, those who heretofore have gone to England, France, and Germany now come to America for all kinds of training. Students educated abroad acquire a commanding influence when they return, and in all of their activity the influence of the land where they were educated is powerfully exerted through them. In China, the Chinese who are partisans of Japan are almost without exception those who have been educated in Japan. And in Japan, that strong admiration for and imitation of Germany, which is not to be denied, is largely the result of the policy of training Japanese students in Germany. Since these students now frequent American schools, it is logical to foresee a strengthening of American ideals and methods in China and Japan. Here is a great opportunity which God has placed on the very doorstep of every devoted lover of missions in America today. Help these students to understand the reality of your faith in Jesus Christ as a personal Saviour, and the reality of your sympathy for them. Help these students to see that the money and missionaries which you send to the Far East represent a sincere experience of divine things on your part, an experience of which you are glad to testify at short as well as at long range.

Intensive Policy for Today

These are days when the call grows stronger to lessen the number of institutions established in mission lands, if that course is necessary in order to increase to the highest point the efficiency of those institutions that remain. Intension, rather than extension, is the wise policy today. A poorly equipped school or hospital is a handicap rather than a help. The people have come to know the difference between good and bad work, and they will have the best. Our institutions must rank with the best, and stand all the tests of scientific efficiency which a critical government can and will apply. It is only the best possible school which can command

the following of the most ambitious student. We shall acquire the most far-reaching influence in the Orient when our institutions serve not only to dispense relief from human ills, but also as models which the governments may follow in founding their own institutions. And it is well to remember that the strength of any people is the strength of its leaders. Hence more good will result in the long run from discovering, equipping, and inspiring native leaders than in seeking to be the leaders ourselves.

SALONICA IN FLAMES

"AUGUST 19. Fire destroys a large section of the water front of Salonica, Greece, rendering 60,000 persons homeless and causing property destruction estimated at more than $10,000,000."

In these few words, one of our best current history magazines sums up the calamity which befell the modern city which stands on the site of ancient Thessalonica, at the head of the Gulf of Salonica, the northwestern point of the Ægean Sea. The city has been under war conditions for eighteen months or more, at times under critical conditions owing to bomb-dropping and such proceedings; but the Greek government has been kindly disposed to our mission work and the British, French, and Serbian troops have been most friendly, visiting the farm and dairy and also the mission headquarters in the city itself, and attending the religious services in the assembly room of the school.

A PORTION OF SALONICA FROM THE WATER FRONT

We have begun to receive more detailed news of the catastrophe mentioned so briefly in the note just quoted. Rev. W. C. Cooper, who has been in Salonica since 1909, begins a letter to a friend in Wheaton College Church as follows: "'A thousand shall fall at thy side and ten thousand at thy right hand, but it shall not come nigh thee.' These are the words that have often been on my mind these days and which are literally verified." When the fire broke out, about 4 P.M. on that Sunday in August, Mr. Cooper was visiting patients in one of the military hospitals outside the city. A strong north wind was blowing and the fire spread rap-

GOVERNMENT BUILDINGS IN MONASTIR
From a photograph taken shortly before the war broke out

idly. There had been no rain for three months, the city's water supply was low, and the houses were flimsily built, of stones and mud braced with timbers.

At first the missionaries hoped their premises would escape, but by early evening Mr. Cooper and Mr. J. Riggs Brewster, his associate in the city, decided that it would be necessary for Mr. Cooper's family to move. The letter goes on:—

"We deliberately began packing. Then I went for our horse and cart, which we use in collecting the food for the poor. Our native pastor and teacher and servant turned in to help, but we soon saw we could not manage the work alone. The streets were full of a struggling mob, and the danger from thieves was almost as great as the danger from fire. Then the thought came to us to secure some British soldiers; and Mr. Brewster found a group of them, put it up to them, and they came to help. Eight strong men and willing were with us from that time until morning light. Without them we could not have gotten our things away; but with their help, which was God's way of helping us, we saved everything.

ARCH OF ALEXANDER IN SALONICA

An up-to-date trolley car is on the tracks, which run between the elaborately carved side pillars of the arch

"It was a night of pandemonium. A mass of struggling humanity in every street carrying objects of every description; vehicles of every sort trying to get through the crowd, one often blocking the way for others; carts broken and abandoned here and there; military auto trucks everywhere helping to haul away the things; thousands of soldiers of all nationalities, singly and in squads, helping ... . (deleted by censor); the whole lighted up with the lurid light of the burning city; and weirdest of all, here and there a tall, white minaret, the top aflame, looking exactly like a gigantic candle.

"At two o'clock my house went. We had everything out and had helped our neighbors on the two lower flats, after evacuating our own. We got together at the Mission House, to which we had carried our things, and which lay some distance to the windward. We found that this was now in danger, and Mr. Brewster, who was living there, began to pack his things.

"We have here a large oven used formerly for heating silk cocoons, and full of light shelves for the purpose. It had occurred to me, a long time before that night, that this might serve as a sort of vault in case of fire, and I proceeded to put my thought into action. We hastily tore out the shelving and piled in all our clothing, bedding, sewing machine, and more valuable articles. The oven stands apart from the buildings and has an iron door, so is practically fireproof. Mr. Brewster got the aid of a large auto truck of the British and a small one of the American Red Cross, and got away most of the larger pieces of furniture. I packed my books into large tin cans, which we turned upside down on the ground in the center of the yard. The last step would have been to take the paper money from the safe and flee, but it did not come to this. About ten o'clock in the morning, by desperate efforts, the fire was kept away from one or two large buildings above us, and it passed on, leaving us safely on the side. At the other side of the city the fire came just as close to our Greek chapel and pastor's dwelling, and went by in the same manner.

"Half of the city area inside the wall is a sea of ruins, including all the central and business section, all large stores, banks, post office, large hotels, etc. Sixty thousand and more

are homeless and are being cared for temporarily by the armies. I understand that the French army will supply tents and food for 25,000, and the Greek army the same, and that the British will provide for 18,000. How long they will continue these ministrations I do not know. The suffering this winter is sure to be very great and relief funds are greatly needed. Our own relief work continues and we hope to run the school, though the opening will be delayed."

A later letter from one of the ladies of the mission tells of the sympathy and kindness shown by the soldiers in the city. She says:—

"The friends in two of the camp bakeries, who have used our chapel rooms for Salvation Army services, kept us supplied with bread during those days when bread was so hard to get. A big boatload of fresh meat was in the harbor on the night before the fire—enough to feed the British troops out here for seven days. That was voluntarily turned over by the British to the refugee camps, and the soldiers lived on canned meats. They turned over their entire bread rations for three days of each week, too, to the homeless women and children, because they can, themselves, subsist on hardtack. Isn't that applied Christianity?"

ADDITIONS TO MATSUYAMA CHURCH, JAPAN AT ITS LATEST COMMUNION SERVICE

Miss Cornelia Judson, of the Woman's Board of Missions, started the Matsuyama Night School something over twenty years ago. It has had a marvelous history, its pupils having numbered 1,000 boys and 890 girls. Its former students are in the Doshisha, in Tokyo Law School, in government positions, in business, and in philanthropic work. Miss Judson says of the photograph here printed: "The man in the center with a small moustache is our young pastor, a graduate of Union Seminary. The three boys on one side of him and the young man on the other side, and two boys in the back line, are now Night School students. The two in the middle of the back line were led to Christ by a former Night School graduate who has put his sister into the Girls' School. Only the young man in a light colored dress in the second row is not related to the Night School. The young lady in the light dress at the end of the line is Miss Takami, sewing teacher in the Night School and assistant sewing teacher in the Girls' School. The girl at the other end of the line is a Night School student. All the girls between these two are Girls' School students"

HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR OCTOBER

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1916	$15,478.35	$2,258.43	$677.43	$1,574.37		$2,208.50	$22,197.08
1917	16,377.20	2,928.69	793.87	8,614.93	$1,253.36	2,414.00	32,382.05
Gain	$898.85	$670.26	$116.44	$7,040.56	$1,253.36	$205.50	$10,184.97
Loss							

FOR TWO MONTHS TO OCTOBER 31

1916	$23,295.15	$4,125.76	$984.71	$132,368.22		$3,744.50	$164,518.34
1917	24,786.91	5,528.01	1,187.91	134,801.67	$1,253.36	3,850.00	171,407.86
Gain	$1,491.76	$1,402.25	$203.20	$2,433.45	$1,253.36	$105.50	$6,889.52
Loss							

A MONTH OF STEADY GAINS

IT is not often that we can show a gain in every item of income in our monthly report, but such is the case with October. Churches, individuals, Sunday schools, legacies, conditional gifts, and interest—all these columns run ahead of last year. The result is a gain for the month of $10,184.97.

This is exceedingly encouraging to the officers of the Board, and we doubt not it will be heartening news to our constituents, especially those who eagerly scan this page every month to see how the finances are running. The churches have started off well. We have such confidence in them that we believe, even in the midst of all their eagerness to support generously every patriotic appeal connected with the war, they will not forget the necessity of supporting the work of an international Christian organization like the American Board. Whether or not this hope is misplaced, is likely to be revealed during the next two months, when the big "drives" of the Young Men's Christian Association and the Red Cross are in progress.

AN ANNUAL MEETING IN MINIATURE

In this year of war, when so many appeals are being made, what an inspiration and uplift to the Christian is the presentation of the great facts and successes of the foreign missionary advance amid the turmoil of these years of strife! Such an inspiration was the great Annual Meeting at Columbus and the Jubilee Meeting of the Woman's Board in Boston. We wish that all of our people might have attended one of these great meetings.

Because this was impossible, the American Board and the Woman's Board now plan to conduct throughout New England a series of "Miniature" Annual Meetings. The first of this series was held in the First Congregational Church of Bellows Falls, Vt., October 27–29.

The Institute opened on Saturday night, when an informal reception was

held in the church parlors, where the team of speakers met the young people of the church and the church officers and Sunday school teachers. Informal talks were given by Secretaries Patton and Strong, Mr. Pye, of China, Mr. Harlow, of Turkey; and Miss Fairbank and Mr. Hivale, both from India, sang Indian songs in native costume. Mr. Wiley and Miss Holland, Student Volunteers who are planning to go out under the Board, added their word as to why they were giving their lives to missionary service.

On Sunday morning, the pulpits of the Congregational churches in the surrounding towns were filled by the speakers; and at the evening meetings, union services with other churches were held. Sunday schools and Christian Endeavor Societies also listened to the missionary message. On Monday, sixteen Congregational churches were represented by delegates at the Institute. The program was opened with a luncheon, at which four ten-minute talks were given. This was followed by a conference conducted by Secretary Patton, to which all pastors and church leaders were especially invited. A conference on methods for women was conducted by Mrs. Kirkland, and at five o'clock there were two messages from the missionaries, Mr. Harlow and Mr. Pye.

The impression of the Institute was conserved by a series of conferences, held for the most part in the homes of the pastors who had been present. The pastors invited to these parlor gatherings the leaders in their church work, and Mr. Harlow met with each group to discuss the subject of an adequate missionary program to meet the opportunity and problems of each community.

The next Institute is planned for Northampton, Mass., December 1–3.

THE TERCENTENARY CHART PLAN IN SUNDAY SCHOOLS

Nearly one thousand of our Sunday schools are now enrolled under this plan, which started in a small way two years ago in the single state of Illinois. The experiment in Illinois produced such satisfactory results, in both the number of schools contributing to our national societies and the amount contributed, that it seemed best to use the plan in a nation-wide way. It is too soon to be able to tabulate results of the first year of its wider use, except in the matter of the number of schools enrolled. To the large majority of these schools it has proved to be an effective means of unifying and systematizing missionary contributions. We feel sure that hundreds of new enrollments will be made in 1918.

Stated briefly, the plan calls for a gift to each one of the national societies, including the Woman's Board in each district, and the presentation of at least one program regarding the work of each society during the year. Each school has the privilege of deciding upon the grade for which it will work, the grade being based on the *per capita* monthly giving of the school. The school's record is registered upon an attractive wall chart—designed to suggest Pilgrim days—on which a large colored seal indicates which grade the school has chosen. Month by month, as the work of the societies is presented and the offerings are made, smaller seals placed against the names of the societies indicate whether the school has reached its goal. If the goal is exceeded, the seal indicating the higher grade reached is placed on the chart.

The chart for 1918, with its new design and other changes which have resulted from a year's study of the plan, will soon be ready. Full information regarding enrollment may be secured from Rev. Frank M. Sheldon, 14 Beacon Street, Boston.

WELCOME TO OUR NEW EDUCATIONAL SECRETARY

The secretarial force in the Congregational House at Boston have recently

welcomed to their fellowship of service Rev. Miles B. Fisher, who is the newly appointed Educational Missionary Secretary of the Congregational Education Society. Until recently Mr. Fisher was the representative of the Congregational Sunday School and Publishing Society on the Pacific Coast, where he speedily won for himself a reputation for efficiency in his office, and for a rarely sunny and friendly personality. In his new connection, while nominally serving the Education Society in charge of one of its departments, he actually will be serving all the missionary interests of the denomination.

This arrangement is the outcome of discussions and plans which have been going on in Congregational circles for a number of years. Just when these plans had matured and a committee was seeking for the right person to head up the movement, the Commission of Missions came into being and began its study of the missionary work of the denomination, looking to the readjustments which were instituted at the New Haven meeting of the National Council, and which received their finishing touches at Columbus. In accordance with this plan, missionary educational work in behalf of all the Boards is to be undertaken, in its general features, by the Congregational Education Society.

To the American Board, this new departure is particularly welcome, as it will serve to strengthen the educational work in behalf of young people which was begun in 1906, through the coming upon our staff of Mr. Harry Wade Hicks. Having been pioneers in this line of activity, the officers of the American Board naturally rejoice to see missionary educational work among the churches recognized more widely and placed upon a better foundation. Already plans are ripening, in consultation with Mr. Fisher, looking to a more effective presentation of the claims of the foreign work upon the young people of our churches.

AN OPEN MEETING OF THE PRUDENTIAL COMMITTEE

On November 6 the Prudential Committee, for the first time in its history so far as we know, opened its doors and invited into its councils a large group of corporate members and special friends who live in Greater Boston and vicinity. This unprecedented step was taken in view of the grave national and international problems which are pressing upon the Board as we enter upon the work of a new year. The regular docket of the Committee was reduced to the lowest possible limit, so that there might be opportunity for the presentation of the problems arising out of the war, especially in their relation to Board administration and finance. Three missionaries recently arrived from their fields were present, and addressed the gathering upon the aspects of their work which called for the consideration of the Board. They were Rev. Henry H. Riggs, of Harpoot; Rev. Watts O. Pye, of Shansi; and Rev. James D. Taylor, of Natal.

Coming to the definite purpose of the meeting, such topics as these were discussed: "Increased Receipts of the Board and Their Causes," "Increased Cost of the Work and Its Effect," "Compelling Opportunities in China and the Philippines," "The Future of the Work in Turkey," "The Securing of Individual Investments in the Board's Work," "The Special Problem of the Year upon Which We Have Entered."

Some forty visitors were in attendance, and, we judge, all went away impressed by the wonderful outlook for the Board's work in certain lands, together with the peril of seeing its finances curtailed on account of the pressure of the various appeals which arise from the war.

On the strength of this meeting, it was decided to hold similar gatherings in New York and Chicago, and possibly at one or two other points.

FOREIGN DEPARTMENT

THE PHILIPPINES

Discoveries on Mindanao

With the transfer of a part of the Micronesia Mission from the American Board to the London Missionary Society, it became possible for Rev. and Mrs. Frank J. Woodward, formerly at work in the Gilbert Islands, to join the Board's Philippine Mission, with station at Cagayan, Mindanao. First impressions are always of interest, and although Mr. Woodward's letter given here does not cover his first weeks in Cagayan, it does give a vivid picture of his first journey of any length and of some of the mission's needs as he sees them.

His letter is dated from Zamboanga, the very westernmost point of Mindanao, our special island of the group. He says:—

"Dr. Laubach and myself are on our way to Davao, to the annual meeting of the mission. The distance to Davao from Cagayan is relatively 800 miles along the coast, and we expect to make the trip in ten days. Some day the way will be greatly shortened by a cross-island road.

"This morning we visited Captain Fort, at the government barracks, and were shown a new map of this island. It is not yet published, but will be in the near future. A few weeks ago Captain Fort discovered a new tribe of people living some hundreds of miles north of Davao. The people of this tribe had never been visited by a white man, neither had they seen a horse. They were not even familiar with the *caribao*, which is the common beast of burden elsewhere on this island. I mention this to remind you of the unexplored areas of the interior.

"Captain Fort also told us of the discovery, some months previously, of a tribe numbering about five thousand that had not been known to exist. From what I can learn, it appears that most of the interior peoples are more open to the teaching of the gospel than those along the coast, making an exception of the Moros and Manobos. Captain Fort estimates the population of Mindanao to be at least 800,000. In comparison with India or China, this is a small field; but considered as an opportunity for the spreading abroad of the Good News, it can scarcely be excelled.

"To make the most of our chance of helping these peoples, we must begin by teaching them how to live, how to cultivate their lands, how to make their homes fit places to dwell in by the adoption of the best principles of sanitation. A training school for native pastors, like the one Mr. Goward has built up in the Southern Gilberts, is needed; also a training school for young women, under the care of the Woman's Boards, to prepare young women for such work as a native pastor's wife is called upon to do. There is no institution in this whole group today that can meet our needs. The secular education is easily had, but what are we to do for the religious training? Then, too, we need a hospital on the north coast. We must have equipment and men to begin to meet our opportunities and to influence the masses. No field has ever been more truly ready.

"Many of the massive Roman Catholic churches are closed, or practically so. On our tour we found whole towns that had rejected Catholicism for the Aglipiano Movement, and later turned away from that, because of its close alignment with the old Catholic system.

"Two weeks ago I accompanied Dr. Laubach on a tour of the north coast. We traveled nearly two hundred miles by motor boat. There are very

few Filipino doctors, hence we found many towns with populations ranging from a few hundred to ten thousand or more having no access to a doctor. I gave medicine to or extracted teeth for fifty-two people in two towns we visited, and we were there only a short time.

"Every time I get outside the town of Cagayan, where I can look up at the distant surrounding mountains, with their hundreds of thousands of souls, as yet untouched by the Light, my heart is stirred. I hear their 'Come over and help us,' and it has a new meaning. How long must they wait? The only way we can begin to answer now is by training all the good young men we can find for the ministry, and by praying for other missionaries."

⚜

Conditions in Davao

Dr. Lucius W. Case, in charge of the mission hospital in Davao, recently made a brief vacation trip to the northern side of the island; we quote a few of his conclusions. After referring to the eagerness of the people of Cagayan for preachers and teachers, he says:—

"Conditions for evangelistic work are extremely different here in Davao Province. We have an entirely different type of people to deal with. When you consider that even the Visayans of the north coast have difficulty in talking to the Visayans of Davao, and that there are so many other dialects and tongues spoken here, you can imagine how hard it is to reach the people unless one is the master of at least two languages. Then the people here have not that eagerness for the gospel that is so manifest on the north coast. But Mr. Augur is going bravely ahead, and does not let lack of interest discourage him in the least. He is especially successful with the young people. Mr. and Mrs. Augur have organized a literary society for the clerks and school-teachers, and Mr. Augur has already started the organization of a Boys' Scout troop. If you could go with Mr. Augur on a trip to the schools and see the work that he is doing among the wild people, I am

FROM A MINDANAO PLANTATION

These people are Mansacas by tribal connection. Some of them are quick-witted and responsive others, as their faces indicate, are degraded and hard to reach

sure that you would think that the schools alone are paying big dividends.

"At the hospital, we are turning away patients almost every day for lack of beds, and only admit those who are seriously ill. The Japanese population is increasing rapidly, as is also the native population, due to the importation of laborers by the planters. I understand that there is a probability of the erection of a government hospital here, and for my part I would gladly welcome it; for unless we can erect a new hospital of at least fifty beds immediately, and increase our staff to at least double its present proportions, we cannot hope to cope with the situation.

"Another thing to report is that we are becoming very nearly self-supporting. Davao Province is enjoying prosperity just now, and people quite generally have plenty of money. The Japanese especially are thrifty, and when they are sick they want good treatment, and are more than willing to pay for it. At any time, however, a drought or siege of the rinderpest may strike us, making times hard again, so that we are making hay while the sun shines."

⚜

What the Nurse Says

Miss Jane T. Taylor, nurse in charge at the Davao hospital, further emphasizes all that Dr. Case has said as to the opportunity and the crowded condition of the institution. A few sentences from her letters give a realistic touch to the picture:—

"There is no prospect of the work here in this hospital decreasing; and I think the need is apparent of a nurse on duty all the time, especially at night, when we have fresh operation cases which have to be left to the care of boys without training.

"Our beds never get a chance to be aired properly, so I've had four extra mattresses made, to give us a chance to sun the others after a patient is discharged. The morgue is just back of my house, so all the funerals start from my front gate! I don't think the nurses in France are having any finer experiences than I have here."

Miss Taylor comments with some amusement on the fact that though she came to the island especially so that she might work with the wild peoples, she has been so busy that she has not been able to visit even a nearby village. She is studying Spanish, though she says she needs Japanese quite as much, and she ends by saying, "I know that this hospital is God's house."

⚜

TURKEY

A Black Sea Deliverance

Last month we printed a letter describing the way in which Greeks in Central Turkey were being made to follow the martyr road trodden by the Armenian nation, and reporting especially the edict which was to clear the city of Ordou, on the Black Sea, of all Greeks—the men and boys over sixteen and under fifty to proceed to the interior, the women and children to follow later. Rev. L. S. Crawford, of Trebizond, had written of the grief felt by all the refugee Greeks in and around that city, and by many of other nationalities who were interested in the persecuted peoples.

Now comes a later letter from Trebizond stating that the deportation was well under way. Most of the Greek men and boys from Ordou had been deported; women and children were being told to "move on, move on" to places where no food was to be found and where they were dying daily by the wayside.

However, on August 25, at noon, a young Greek who had previously escaped from Ordou rushed into the Mission House at Trebizond, shouting: "Come down quickly to the landing. My pastor and his family and all the others have come!" A Russian steamer had put in at Ordou just in time and saved over two thousand Greeks—men, women, and children.

In the confusion, families were separated; several mothers and more fathers failed to get away; in some cases not all the children in a family got on the boats which went out to the steamer, but it was none the less a marvelous deliverance.

A few days earlier, in the market at Ordou, several men were recounting what they had suffered. "We are alive today," they said. "We can live through tomorrow, but how about the day after and the next day?"

Pastor Pandele interrupted, saying: "We will not talk any more on that line. Who knows what change our God will bring about?"

When a few days later, in the dawn, they saw smoke on the horizon and the big Russian steamer drew nearer and nearer, while every Greek who could get there thronged to the boats, these men declared it was a direct answer to the pastor's faith.

This pastor and wife, with the two little Armenians they had rescued, decided not to try for places in the boats, since not all their flock could escape. When they went back into the city, however, they found their church and school torn down and their own home in flames, so they turned again and went with the two thousand to Trebizond.

⚜

A Turkey Bulletin

By roundabout ways the following items as to the staff of missionaries still in Turkey has come to hand. The collator of the information says, "I could give you tremendous broadsides of facts, but refrain." He refers to "hundreds of deaths daily from disease and hunger in Jackson's town"—probably Aleppo, where Mr. Jesse B. Jackson was American consul before diplomatic relations with Turkey were severed.

The bulletin reports in briefest possible form the receipt of cards bearing *August* dates from: Miss Graffam (Sivas), who wants more funds; Dana K. Getchell (Marsovan), all well, lonely, wants money; Dr. Haas (Adana), all in good health, professional work keeps him busy, earns enough to support his staff; Miss Olive Vaughan (alone at Hadjin), mission family comfortable; Miss Dewey (Mardin), all well, intend to stay, receiving many courtesies from German neighbors; Rev. Cass A. Reed (Smyrna), opening college soon, need text-books. No news had been received from the Woodleys at Marash, or from Mrs. Christie at Tarsus, but inferences are that they are safe and well.

⚜

Late News from Adana

One of the oldest mission stations in Central Turkey is also one that has suffered most severely during the last three years. This is Adana, a city ordinarily having 45,000 people, and the central city of a vilayet of the same name and including, in normal times, about 403,000 inhabitants. The Board opened work there in 1852, and has maintained its station through times of famine, plague, and massacre in the past.

Even no longer ago than 1909, following terrible scenes of massacre and fire, the Board's missionaries took the lead in relief work, in distributing food and caring for the destitute. Now, although not all the staff have been able to remain in the city, the mission's regular activities are proceeding steadily, and the missionaries are showing great ability in organizing new work and methods of relief for the suffering peasantry.

The Board's hospital was taken possession of by the Turkish military authorities some eighteen months ago, though Dr. Cyril H. Haas and Miss Annie Davies, the nurse, were still left in charge. A recent report from the city states that Miss Davies still lives at the hospital, with the Armenian nurses needed to carry it on. Dr. Haas

was stricken with typhus, but has recovered and seems very well.

Until early this year the hospital was used mostly for prisoners of war —English, Hindus, and Russians; more lately the patients came to be mostly Turkish officials. When the hospital was taken, Dr. Haas moved his clinic up to the mission house; but when Turkey broke off relations with America, last spring, he was told he must treat no more patients free. This was a great hardship to the poor, about one hundred of whom were treated daily, a large part of them Moslems. Even then, a good many paid something. Of course that number increased, so that with the care of the hospital and the city practice, Dr. Haas continues to be very busy.

The report continues:—

"The school had a very successful year. There was a graduating class of eleven, one of whom was the daughter of the superintendent of instruction for the province—the first Moslem graduate. There were thirty-six Moslems in the school, for the most part daughters of officials. Miss Towner is planning not to have a boarding department next year, largely because of economical conditions. The price of food is increasing, and the value of the paper money steadily decreasing, to such an extent that it is impossible to plan for the future. Then if Turkey should declare war, no doubt our property would be taken, and the responsibility would be very much increased if the house were full of girls.

"The Mersine pastor, Rev. Mr. Gaovalajian, has been in Adana during the past year, and was a great help to the work, though no public services could be held. Sunday morning a preaching service was held in the clinic room at the mission house, the congregation consisting for the most part of

WHERE ARE THEY NOW?

Happy little folks of the Adabazar kindergarten, where seventy or more children used to enjoy the lessons and games under well-trained teachers in connection with the large graded school maintained by the Woman's Board of Missions

the Bible-women, nurses, teachers, and helpers. Five Bible-women are at work in the city. Each has a district under her special care. Her work is, so far as possible, to become acquainted with every individual living in her district, and then to minister to their needs, spiritual and temporal. In the lack of any regular church services, this has been a great help to the people.

"The houses left vacant by the Armenians have been filled with Moslem refugees, a great many of whom are utterly destitute. They come from all parts of Turkey—Van, Bitlis, Erzroom, the Balkans, Medina, and Syria. The city is *crowded* with Moslems, Greeks, and Armenians, many of them wandering in the streets and begging from door to door.

"The number of Armenians from all parts of Turkey who in some way drift back to Adana from exile is daily increasing. One day last spring the Bible-women found seventeen women and children in a khan, hungry and utterly destitute—all that was left of Kara Kaoy, one of the Hadjin villages where we had work. Three years ago this was a village of considerable size, having a Gregorian and a Protestant church and schools. Now, so far as any one knows, these seventeen women and children who had drifted back from exile are all that remains. Though they were in the yard of the khan for two or three weeks, no notice was taken of them by the authorities. Finally they secured a room in the city, and with the help of the mission began life again.

"The price of cloth is so high that it is impossible for the poor to buy. Common calico was selling for about eighty-five cents a yard. Most of these exiles have not changed their clothing for months, and are without beds or bedding. The mission keeps three hand looms working constantly, which produce about forty *arshens* a day. Though a great help, this is in no way sufficient to meet the need. Through the American consul, the mission was able to secure the work of making clothing for the English and Russian prisoners of war in the region. This gave more or less employment to about two hundred women and helped keep that many families alive. The merchants and factory men united in the effort to help the poor, so that besides supplying the need of the English prisoners in a more economical way than it could otherwise be done, and helping these women by furnishing them work, they at the same time cleared about 600 liras, which money was then used for relief."

⚜

Emergency Work for Three Years

One of the group of Turkey missionaries whose arrival in this country occurred early in September was Dr. Ruth A. Parmelee, who went to Harpoot, in 1914, to engage in medical work for women, arriving in Turkey shortly before the war opened. Dr. Parmelee was born in Turkey, and her mother returned with her to the land in which she had seen many years of service, to which she gladly consecrated her daughter, and in which she died before the missionaries were obliged to withdraw. Dr. Parmelee characterizes the whole three years of her service at Harpoot as "emergency work." She says:—

"Because Dr. Atkinson was treating soldiers in our hospital on the plain, at Mezereh, when I reached Harpoot, it did not seem an opportune time for me to build up a women's department in that institution. And besides, there was a scarcity of native doctors in Harpoot, because of the military demands for physicians.

"The first year, part of my time was given to the study of Turkish. Gradually the work of visiting in the homes and seeing patients in the clinics grew, until studying was crowded out. During the summer of 1915, I lost my teacher by the bloody route, and had not the courage to try an inferior one. After our community

COLONEL HAZLETT, IN CHARGE OF THE RUSSIAN-AMERICAN HOSPITAL AT KHOI, PERSIA

The American official to whom we are indebted for this photograph describes Colonel Hazlett as "a splendid type of an American doctor." His presence in charge of a hospital in a big city at the junction of two important roads leading from Tabriz and northern Persia up into Russia, shows how Americans threw themselves into war work long before the nation formally joined the Allies

became so decimated, we wondered whether our work was finished—students gone, buildings in the hands of the Turks, no congregation in city or villages. What occupation would teachers and preachers in our circle find?

"Soon the question was answered for us. There flocked to us hundreds of refugees, some of them exiles from distant parts of the country, who had escaped while passing through our city; but the larger number from Harpoot villages, who had escaped deportation by some means or other. Wretched, ignorant creatures they were, and our hands were full—feeding and clothing them, teaching the children, and treating the sick. Our boarding school was filled with such homeless girls as it seemed possible to educate; the primary school was full to overflowing of wretched little waifs; our services were attended by ignorant village women (*very* few men left); and we in our department were caring for typhus and dysentery, and other ills that come as a result of filth and poverty.

"During this, my second year, we experienced sickness and death in our own circle, also separation from half our number, who started for America in November, 1915. Mrs. Barnum was fortunately saved the sorrows of that period, having been called Home in May. Miss Jacobsen was at death's door when Mrs. Barnum left us, but we were thankful that she was enabled to resist the typhus germ, as Mrs. Atkinson had earlier in the spring. In December, 1915, we twice visited the little cemetery in our summer garden—once to lay little Annie Riggs away, and the second time Dr. Atkinson, victim of typhus fever. Just a week after his death I was attacked, but fortunately my siege was less severe than that of some of the others had been. While busy nursing me and caring for the typhus patients in the homes, Miss Jacobsen took to her bed with typhoid fever. The last illness of this series was that of my dear

mother, who suffered from apoplexy in March and was helpless in bed until her release on June 27, 1916.

"My third year brought me a little nearer to my ideal of work, medically speaking. A good deal of my time, now, was given to training a class of six midwives. I taught two classes, one in obstetrics proper, and one a more general course in hygiene, physiology, and nursing. Pupils and teacher were all enthusiastic, and I trust that that course will result in some of the poor women of the community having efficient help."

Dr. Parmelee was loath to leave Harpoot, even after the news was received that Turkey had broken with the United States, and it had seemed best for the majority of the staff to leave the city with the American consul. Just at that time, however, the death occurred of Mrs. H. H. Riggs, so that no family of the mission would be left; and serious obstacles threatened the work in other ways, so Dr. Parmelee came home with the others from the station.

⚜

MEXICO

The Evangelical Seminary a Fact

The long planned-for opening of the Union Theological School in Mexico has come to pass. A suitable building in Mexico City was secured, the central *patio* turned into a great audience room, with the wide corridor on the second floor serving as a gallery, and a platform built under the arch at the end of the *patio*. Here the dedication and opening exercises took place.

Dr. John Howland, first president of the seminary and for thirty-five years a missionary of the American Board, was in the chair. In addition to the president's address, speeches were made by Rev. P. L. Arellano, of the Presbyterian Church, and by Rev. E. Velasco, of the First Methodist Church in the capital.

The first five students to register represented as many different denominations. The boys came from far and near. Two came from Chihuahua, far in the north, braving dangers of travel, and one of them was robbed on the way of everything except the clothes he had on. The number of pupils at the official opening was fourteen.

The students live in dormitories on the third floor of the seminary—airy, cozy rooms prepared by Mrs. Howland. There are newly fitted dining rooms, and the large library is used for a study room. The Young Men's Christian Association, near the seminary, has offered its hospitality for physical training and gymnastic work, and its director has taken great interest in the young men of the seminary.

Needs, of course, are many, but the beginnings are most successful, and faculty and friends in Mexico are hopeful for steady growth in all directions.

⚜

INDIA

Progress in Barsi

In September, the *Missionary Herald* contained an article by Rev. Richard S. Rose, describing conditions in the newest station of the Marathi Mission. It was an interesting record, and a recent letter from Mr. Rose brings it more nearly up to date:—

"The work is going on very encouragingly, on the whole. The Brahman convert, Govindrao, is steadfast and 'growing in grace,' and we have given him the temporary status of a mission worker. He studies with our pastor, Ratnakarrao, and goes around with him for the street preaching, telling the marvelous story of his conversion.

"As the great majority of Indian Christians are drawn from the outcastes, the idea is common that Christianity is only for such as they; and it is easy to understand how a high-caste man would avoid even inquiring about a religion whose adoption would mean his immediate association with those whom he has regarded from his infancy as untouchables. When, there-

fore, they see a Brahman who has actually forsaken friends and profession for the sake of Christ, they naturally begin to think.

"We have also appointed a Brahman as second teacher in our little Barsi school. He is a nice young fellow, and seems to be getting interested either in Christianity or at least in Christian people, for he actually comes of his own free will to our services. As we have but the one schoolroom for over one hundred children, we asked and received permission from the municipality to use part of the veranda of the Hindu resthouse near by. These resthouses (*dharmashalas*) are for the use of travelers passing through a town or village, and usually consist of a large room open on one side, where large numbers of people can stay over night. This particular *dharmashala* is a favorite, and has a constant stream of people coming and going. They curiously watch the class being held in a corner of their veranda, and we often wonder whether perhaps some stray seed may not be sown in this way.

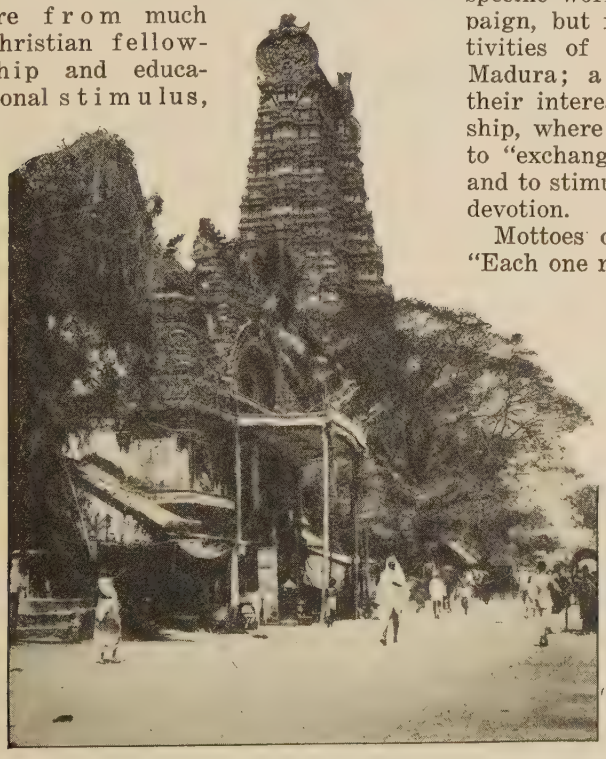
A Transformed Stable

"Our immediate present interest is in the formation of a 'Reading Room and Social Club.' Now, when you hear this weighty title, do not imagine a large, airy clubroom, with polished tables and chairs and quantities of fresh reading matter. You must imagine a stable with three doors on one side, two small windows on the opposite side, and the now unused iron rings for tethering the animals still adorning the walls. It has been nicely cleaned out and whitewashed, and has been in great demand as a dwelling house. Here we are going to hang a shelf and put up Marathi reading matter. There will be the daily

A MOHAMMEDAN HOME NEAR BARSI

Marathi newspaper and a number of Marathi magazines, besides a few English papers for the few who can read them. Some Marathi books, kept in a box under the care of our teacher, Tulsiram, will form the 'Lending Library Department'! If it were not for the war and the consequent shortage of shipping, we would ask you to send us out any old parlor games, such as Halma and Draughts. We ourselves will provide a good lamp and oil, and this, with a wooden bench, will complete the furnishings.

"This room is also to serve as guest-room. People who come in from the villages can spend the night here, and can cook their food in the small room adjoining. Simple, almost ridiculous as the scheme sounds according to Western standards, it is already rousing great enthusiasm; and we feel sure that it will prove an inspiration to our Christians here, isolated as they are from much Christian fellowship and educational stimulus, while, of course, Hindus who care to come will be welcome too."



IN A MADURA STREET

Not far from the "Woman's Exchange" in Madura, showing the "profile" of one of the Madura Temple gates

*

The "Woman's Exchange" of Madura

One result of the evangelistic campaign of the South India United Church, begun in 1915 and developed during the years since, has been the opening of a Woman's Exchange in Vandi Savadi Lane, near the great Temple in Madura City. A house has been secured, the central room of which will seat more than 300 persons, providing thus for assemblies of considerable size, while there are a number of other rooms adapted for various purposes.

The idea of the Exchange, as stated by Miss Eva M. Swift, convener of the Committee on Woman's Work for the evangelistic campaign, was to afford a headquarters not only for the specific work of women in that campaign, but for all the developing activities of the Christian women of Madura; a rallying place, too, for their interest and sense of comradeship, where they should be led really to "exchange" the best goods of life and to stimulate each other to greater devotion.

Mottoes of the campaign, such as "Each one reach one," and "Each one teach one," suggest the call to personal work and the cultivation of the spirit of service which it is hoped this Exchange will foster.

So the venture was made. The house was rented for three years at sixty rupees (twenty dollars) a month; a well-educated and capable Indian worker has been placed in charge as secretary; an "opening day" was held April 18, with brief exercises, a social hour, and inspection, and the new institution is now fairly embarked on

its career. The coöperation of the Christian women of the city is sought, not only to provide for the expenses, but even more in the use of the plant; in helping to make it a place of resort for Indian women, bright with a cordial welcome and inspiring through the character of the meetings, talks, and social service that shall be found there. It is hoped that it may do much to bind together the Christian women, to quicken in them the sense of their opportunity and responsibility to serve others, and to train them in united efforts for their neighbors and friends.

Miss Swift, whose long and efficient management of the Lucy Perry Noble Bible School has given her rare insight into the Indian woman's heart and practical knowledge of how to open out her life, is full of hope for the success of the Woman's Exchange of Madura. If she could have some help in the financial burden it entails, she would face the prospect with somewhat less trepidation.

*

Snapshots from Madura Hospital

We are indebted to Dr. Frank Van Allen for the significant illustrations on this page. The Albert Victor Hospital, in Madura, is a beautiful and commodious structure, built with funds raised entirely in India by or under the direction of Dr. Van Allen. The hospital is a large, two-story building, having stone foundations and a brick superstructure rubbed over with white polished plaster. A ten-foot-wide veranda goes all around the house, while the pointed archways and gracefully shaped pillars, porches, and doorways give a strikingly attractive appearance to the edifice. One of our pictures shows Dr. Van Allen standing beside a European patient, who, convalescing after an illness in the hospital, is sitting on the hospital veranda.

DR. VAN ALLEN AND A EUROPEAN IN-PATIENT ON THE VERANDA OF THE HOSPITAL AT MADURA

NATIVE CONVERT READING WITH THE CATECHIST AT DR. VAN ALLEN'S HOSPITAL

Of the man with one leg, Dr. Van Allen says: "So many of these cases come here for amputation, that we have wooden legs made up in quantities by our local workmen. They are of bamboo or other light wood. They cost $1.65 each. The man's knee rests on cotton. The first time this patient walked, he went upstairs and downstairs on his new support.

"It is six months since I returned from furlough to Madura and my work. In that time we have treated 11,000 out-patients (dispensary cases). Patients from outside the city have come from places from seven to ninety miles away. Money has begun to come in, in thank-offerings and from gov-

ernment grant. As to medical stores and other hospital requirements, it is wonderful what huge stocks of goods must have been held in the country when the war broke out, for we still can get almost anything we really need, though at a higher price."

Of the third picture, Dr. Van Allen says the man reading the Bible was an in-patient who was converted through the loving efforts of the hospital catechist, who sits beside him. "This man's conversion is due, in the first instance, to his instruction in one of our far-away village schools in his childhood. It is a remarkable fact (I speak from memory) that not a single conversion has taken place in the hospital for thirty years that was not based on early instruction in village schools. This man, though of ignorant coolie ancestry, was taught to read in a mission school; and now, while in the hospital, has read considerable of the Bible."

ONE OF
DR. VAN ALLEN'S PATIENTS

The bamboo wooden leg is a serviceable and cheap substitute for the missing limb

*

AFRICA

The Boys at Kamundongo

It is at the Kamundongo Boarding School for Boys that a great majority of the youth who are to be the leading men in the West Africa of the future get their first contact with an all-round education. The lad who comes to Kamundongo usually travels anywhere from one to thirty days' journey to get to the school. He can generally count on no help from his own people in paying his board or in clothing him; so the school allows him to work his way, by helping in farming, in domestic service, in carpentry, etc. His training includes, besides regular school work, agriculture, including cultivation with oxen, carpentry and building, tailoring, printing, and shoemaking. If he makes good, he is sent to Dondi Institute for further instruction and training as teacher or evangelist.

Dr. Henry S. Hollenbeck, in a recent survey of the past year at the Kamundongo schools, says:—

"Boys and girls are available in ever increasing numbers, so that it is impossible to accommodate more than a small fraction with the present facilities. We are confronted with an unlimited amount of material, and have practically a free hand in training and developing it. The economic conditions of the country make the problem of support a difficult one. Board and room and clothes are furnished in return for such services as the children are able to render. If adequate time is given for school work and training, it does not leave time for them to earn their keep at present, and an outlay of ten dollars a year for each pupil is required.

The Material

"The school is at present made up of selected youth from the outstations, freed slaves, orphans, and boys from heathen villages where there are no schools. Some of the material is much in the rough and looks unpromising, but under the different environment and with new opportunities, the development is often surprising. For instance: A slave boy of twelve ran away from his master because of ill treat-

ment, and came to the station for protection. He was half naked, ill kept, and unprepossessing in appearance, but we concluded to give him a trial. To show his appreciation, he made himself the personal servant of his guardian, and was never known to forget or neglect any special duty assigned him, even though busy all day in other things. In school he was ambitious, and proved to be among the brightest scholars. His gratitude seems permanent, and he is now at the Training Institute, fitting himself for preaching and teaching.

"A few years ago a man and his wife came to the hospital for treatment, bringing their children with them. The man was past medical aid and soon died. The wife's brother then wanted to put the children into slavery, to satisfy a debt he had contracted; and according to native custom, that would be his privilege. The woman, in order to save the children, put them in our keeping, and the eldest is now one of our promising pupils.

The Method

"The aim of the work is to give religious training and to develop strong Christian character. One of the basic principles is strict discipline, which is specially important where home training is practically unknown. No pressure is brought to bear to get the pupils to join the church. Practically all of them do join the catechumen class and a number have been received into the church. Aside from the regular services which they attend, they have their own prayer meetings, in which the older ones take part freely. In one of these meetings, a boy who had given a good deal of trouble because of his perversity, etc., was heard to pray for his teachers—that they might not be discouraged, and that they might have patience to 'straighten out his crookedness.'

The Results

"The forty-four boys registered in school last year ranged in age from seven to twenty-seven years. They came from eighteen villages, distributed over an area 150 miles in diameter. Practically all will become church members before they leave school. Eight were successful in qualifying for Dondi this year and were sent there. Some boys who show special aptitudes have been taught trades by which they can support themselves as they engage in Christian work, and which will help them to take part in solving some of the industrial problems about them."

Rebuilding at Chikore

Some months ago we gave a report of the disastrous fire at Chikore, in Rhodesia, when one of the grain houses, the boys' dormitory, the printing office (with the printing press, paper cutter, two full fonts and eight partial fonts of type, all the paper stock, and a number of printed but unbound stocks of books), as well as many bags of grain, all the carpenter's tools, stock, and lumber in the shop, were burned. Mr. C. C. Fuller, in writing of the fire at that time, said, "It will be years before the station recovers from it."

In the next letter to reach us from Chikore, Mr. Fuller says:—

"The fire was a terrible shock to us all, and we have been slow in recovering our nerve. We had no workshop nor tools, and it seemed impossible to get a start again. But slowly we came to life and began to rake together the embers of our activity. We have made the boys very comfortable in their new quarters (a shed at the old cattle kraal). The shed is very long, and is used also for the storage of our wagons, tools, etc. We have turned the brick kitchen of the boys' department into a workshop and are putting a veranda all around it, with a good tiled roof over all. We are slowly gathering tools, and shall be fairly well equipped for common work when the building is completed."

CHINA

In Bustling Foochow

The *Foochow Messenger* for June comes to hand with an abundance of good news, some of which we pass on to our readers, in briefest mention:—

"Foochow College, the American Board's highest educational institution for men in the city, now made over into a high-grade middle or preparatory school for the Union Arts College of the new Christian University, has the largest enrollment in its history, 395.

"In this Foochow College has been organized a Sunday school that has two leaders' training classes weekly and that supplies thirty-five teachers for Sunday schools.

"A reception held in the interests of the Christian University brought together Chinese officials, gentry, and business men and foreign consuls, business men, and missionaries. Addresses were made by the Governor, President of the Chamber of Commerce, the American and British consuls, and Bishop Price, chairman of the University Committee.

"After a year's interval a new civil governor has arrived at Foochow. He has shown his interest in mission education by a personal subscription to the Christian University and is heading one of the teams in the Young Men's Christian Association membership campaign.

"The 'spring drive' of the Young Men's Christian Association resulted in an increase of membership of about 1,100, and the big clock mounted on the front of the new building showed contributions of $10,374."

*

The North China Floods

Letters from Tientsin, received too late for insertion in the November *Missionary Herald*, report conditions in Tientsin very bad, and say that the Tientsin people know nothing of what is going on in Tehchow and the places between the two cities. Several of the new missionaries and those returned from furlough have reached Tientsin, but are unable to go on to their posts at Tehchow or into Shansi District.

Rev. Robert E. Chandler, of Hsiku, Tientsin, writing in September, says:—

"Tientsin station is very much up in the air—or rather, out on the water! After the long drought of nine months or more, the rains came at the end of July, and came in torrents upon torrents. We had the worst floods in this district for thirty years, and we have them with us still. Two to three feet of water are all over this compound—this on top of the new grading, which had been practically completed. I have to wade up to my knees whenever I go to church or to school, or to the compound gate.

RECENT GRADUATES OF FOOCHOW COLLEGE

"I came back from the shore on August 30, and have been watching the water go down by inches, only to come up again by feet. For it is still raining up Paotingfu way, and here occasionally. We are hoping that the sad plight of the whole province may stir the government and the public to some effective action for drainage. Meanwhile our own plans cannot be laid. The schools cannot be opened now; perhaps not this fall. The church building cannot be reached for use. Our foreign residences are high and the water did not come inside, but the cellars are full. It came inside all the Chinese residences and the boys' and girls' schools. The damage can neither be estimated nor repaired as yet. It grieves me to watch the trees and hedges dying.

"I am as busy as ever with office work and with running all over the city. The roads mostly stand, though the boat bridges are out of commission. Tens of thousands of people are camped in little straw huts. We are going to see a hard winter."

⚜

A Bible Institute in Shaowu

A recent letter from Rev. Charles L. Storrs sums up the events of the past few months in Shaowu. One of the most stirring was evidently the five days' Bible Institute. Mr. Storrs says:—

"It was our turn to be host to this biennial union enterprise of our three neighboring mission fields. The Anglicans and the Methodists from four and five and six days' journey away were our guests, and with our own workers made a group of about 125, who fraternized and studied in a way never seen in pagandom outside of Christian circles.

"We missionaries had five men to entertain at one time, and were tremendously excited about it. Foreign guests are pretty rare in our little inland burg. The two Englishmen and the three Americans aided the four Chinese pastors in giving some very helpful Bible studies. All of us in this part of the mission world look forward to the time when China will know no denominational distinctions, and there shall be one great Church of Jesus Christ for all the sons of Han.

"The schoolboys took advantage of the occasion to entertain the visitors with field-day sports on Saturday afternoon. They had most of officialdom and gentrydom there also, as well as all the public schools of the city. Most of you used to American school sports would have been highly amused at some of the events, like riding the elephant, a three-boys' four-legged race, competitive leapfrog, and a soldiers' competitive reveille; but had you seen a boy who fainted after one of the relay races carried off by four stalwarts, with huge red crosses emblazoned on their long, white Chinese gowns, you might have felt more at home."

⚜

The Pitiful Case of the Insane in North China

Dr. James H. Ingram, of the North China Union Medical College in Peking, calls attention to a need for service in China of which most of us have known little, and before which we feel helpless. Dr. Ingram believes, however, that conditions must and can be remedied, and we gladly print his statement:—

"The only institution in China run on modern principles for the care of the insane is located in Canton. This institution is overcrowded and is 1,500 miles distant from Peking. Besides, there is even a greater difficulty, namely, that of the language. The Cantonese dialect is not understood by people from other parts of China.

"The need of an institution for the insane in North China can scarcely be overestimated. At present the insane are cared for by their families. No allowance is made for the diseased condition of the mind. They are regarded as accountable for their actions, and

are jeered at, scolded, tied up, starved, and tortured. According to modern theories of the treatment of this class of patients, such treatment only increases the malady and hastens mental deterioration.

"Two cases have recently come to my attention. One was a young man who was nearing graduation in one of the mission schools here in Peking, when he became mentally deranged. He was taken to a general hospital, in the hope that rest from his studies might enable him to regain his mental balance. He grew worse, however, and as he disturbed the other patients, his father was asked to take charge of him. (A family in China is responsible for the acts of any of its members.) The father felt it necessary to protect himself by drowning his son in the river, which was not far distant from his home.

"The other case was that of a man who was violently insane. His mother hired ruffians to break a leg and an arm of her son, in order that he might not be able to terrorize the neighborhood. The poor wretch's sufferings were so great that he managed to commit suicide.

"There is a place in Peking sometimes called an asylum for the insane, but it is nothing more nor less than a prison where the insane are confined, and put in chains when necessary. No care is taken for their physical comfort and well-being, and many develop tuberculosis. I had a patient in this place for several months, and he died of tuberculosis about six months after he was discharged, although he was a strong man when he entered. It is difficult to get a patient in, and after he is in, one feels that it was scarcely an act of charity to have him placed there. The place is kept up more for the sake of being able to say that they have an asylum than for the benefit of the afflicted. At one time when I visited this place, I found that it was overrun with about one hundred and fifty petty thieves, for whom no other jail accommodations could be found.

"I believe that if an institution for the insane could be started in Peking it would very soon become self-supporting, as is the case with the one in Canton. The great need is an ocular demonstration to convince the people that there is a better way for treating this class of patients than that now in vogue.

"Five years ago I was asked to give instruction to the medical students in the Union Medical College in Peking on mental diseases. This has drawn my attention to the condition of the insane in China. Their condition is so bad that even the Chinese avoid speaking freely about it, which explains why the insane have so long been neglected by foreigners."

*

Shansi Provincial Authorities Honor Fenchow Church

Rev. Arthur W. Hummel, of Fenchow, whose work is in connection with the government schools in Shansi, sends us the following:—

"Two months ago it was reported to you that there had been destroyed by fire in Fenchow a large and influential Ming Dynasty temple. At a time when a large crowd of people was attending a theater in the temple courtyard, as the result of the carelessness of a hot-tea vender some hay was ignited, and quickly a fire spread over the whole temple area. In the rush to get out of one narrow door, some twenty people lost their lives, and equally as many died of wounds later. Only through the energetic efforts of Dr. Watson, Mr. Leete, and Mr. Warner in stirring up the apathetic police and in directing the unsystematic labors of those Chinese who had not yet given up all hope, was it possible to save a few buildings and keep the fire from destroying many surrounding homes. A small force pump belonging to Dr. Watson was used very effectively, much to the amazement and admira-

tion of the Chinese spectators. During the following week our local church took the opportunity of preaching to large numbers of people who came to view the ruins. Surrounded by the remains of charred and gloomy idols, our preachers proclaimed to substantial gatherings the power of the gospel both for this life and the life to come.

"Three weeks ago, by the order of the provincial authorities in Taiyuanfu, a large and imposing tablet was presented to our Fenchow church, in commemoration of the efforts Dr. Watson, Mr. Leete, Mr. Warner, and several of our Chinese Christians put forth at the time of this fire. The tablet is inscribed with the four large Chinese characters Chien I Yung Wei—'Seeing The Right And Courageously Doing It.' After the tablet was permanently placed over the hospital door, the local magistrate, the chief of police, and other prominent local men, accompanied by a squad of soldiers, made the formal presentation in the Fenchow church.

"Disinterested public service of this nature is still such a rarity in China that men who do what we in the West consider to be the duty of a private citizen are thus signally honored. No doubt the response to public need which these men made was a new thing in this city, an example of great inspiration to the people and to the members of our Fenchow church. Moreover, to many it had probably never occurred that Christians were willing to put forth disinterested efforts, especially if they were in the protection of a Buddhist temple."

THE BOOKSHELF

The Religions of the World. By George A. Barton, Professor of Biblical Literature and Semitic Languages at Bryn Mawr College. Chicago: University of Chicago Press. Pp. 300.

To deal with the religious systems of the world, both ancient and modern, in a book of 300 pages, without sacrificing clarity, fairness, and proper balance, is something of an achievement. This Professor Barton, of Bryn Mawr, has succeeded in doing in his "The Religions of the World." We take pleasure in commending this book to all who wish a modern treatment of comparative religion in condensed form. We believe many of our missionaries who have not taken a theological course will find this work particularly valuable. It is intended as a text-book for beginners, and should lead to a more thorough study of the subject, as in the books of Prof. George F. Moore. As the title suggests, the treatment is historical, and thus the author avoids the mistake of some writers in the same field in the matter of dealing with the later developments of existing religions. Much of the indiscriminate praise of the non-Christian faiths on the part of such men as Edwin Arnold has arisen from the fact that these faiths have been set forth almost exclusively through their original literature and early developments. It is doubtful if Buddha would recognize his own religion as it exists today in Japan, China, and Tibet. Professor Barton has rendered a distinct service in tracing each system through its later as well as earlier developments. We wish, however, he had gone one step farther and described the actual status of the non-Christian religions in their present fields. The rapid decadence of several of these faiths is one of the great phenomena of our times. A recent writer has spoken of China as practically creedless, priestless, templeless. A book, in order to be thoroughly up to date, should give a present-day diagnosis of each religion as to its actual hold upon the people.

Professor Barton arranges the various religions partly in historical sequence and partly by logical and geographical groupings. Thus we find Judaism, Mohammedanism, and Zoroastrianism treated in succession.

Christianity comes last, and so would seem to hold the place of honor; but some readers will feel that the author might have been more enthusiastic in this section, without sacrificing the scientific point of view or passing over into the realm of an advocate. To state that "The best hope of the world lies in the possibility that Christianity may come to have universal influence," is certainly not putting it over strong for one who writes in these days of the steady advance of mission work in non-Christian lands.

The book has so many fine points that we hesitate to make the observation that the chapters might easily have been made more interesting by adding an occasional human touch or description. In a subject so rich in human aspirations, struggles, sacrifices, sufferings, and tragedy, it surely is not unreasonable to expect an occasional moving remark. There is no law against making text-books interesting, although a good many college professors seem not to have discovered the fact. C. H. P.

WORLD BRIEFS

A medical school is soon to be erected in Khartoum, the capital of the Anglo-Egyptian Sudan, as a memorial to Lord Kitchener.

In the Lady Hardinge Women's Medical College opened in Delhi, India, last autumn, strict attention is to be paid to religious and caste rules. There will be separate blocks for the residence of Christian, Mohammedan, Sikh, and Parsi students. The college had cost, up to the time of its opening, about $500,000.

A woman missionary in Korea has just made a gift of $1,000 to the Armenian Syrian Relief Fund. The money came to her from a matured life insurance policy. She indorsed the check and turned it over for the benefit of the starving in Western Asia. China, India, the Philippines, Africa, practically every mission field has contributed generously toward the relief funds.

Columbia, of New York, is the first university to offer a course bearing directly upon the mission study subject for the coming year. It is under the department Anthropology, and considers the "Ethnography of Africa." It is to be given by Mrs. A. C. L. Donohugh, wife of the candidate secretary of the Methodist Board of Missions. It will be opened to all interested in the study of Africa as a mission field, as well as counting a definite number of points in the courses of the university.

Poultry reform is on in India. The agricultural department of the Presbyterian Mission at Etah has undertaken to help the new Christian communities, who need enlarged incomes and a more self-respecting scale of living, to engage in the egg industry. Etah has recently had a poultry show. Fowls weighing more than twice those shown two years ago were exhibited. The size of eggs has doubled in two years, likewise the price. Often for pure bred eggs for hatching purposes the price paid has been eight times that of two years ago. This poultry reform has been begun in twenty-one villages, an itinerating elder distributing the eggs and the advice, while the problem of gathering and selling the new product is being met by the business departments.

THE CHRONICLE

Arrivals on the Field

August —. In Peking, China, Rev. and Mrs. William B. Stelle, returning from furlough.

September 25. In Peking, China, Rev. and Mrs. Vinton P. Eastman and daughters, of Lintsingchow, Shantung, returning to the North China Mission after furlough; Miss Carolyn T. Sewall, of Tientsin, returning to the mission; Miss Maryette H. Lum, Miss Esme V. Anderson, and Miss Alice M. Huggins, joining the North China Mission.

Sailings for the Field

September 22. From San Francisco, Mrs. Hilton Pedley, returning to the Japan Mission. (Through an error our September issue reported Mrs. Pedley's sailing with her husband in June. She remained in this country through the summer.)

Arrivals in this Country

October 11. In San Francisco, Rev. and Mrs. James D. Taylor, of the Zulu Branch, South Africa Mission.

October 31. In San Francisco, Rev. Lewis Hodous, of the Foochow Mission, China.

November 1. In San Francisco, Rev. Fred F. Goodsell, of the Central Turkey Mission, after a year of Y. M. C. A. work in Russia and Roumania.

∴

BIRTH

July —. In Chisamba, West Central Africa Mission, to Mr. and Mrs. L. Gordon Cattell, a son.

DEATH

October 5. At Taikuhsien, China, of pneumonia, Stephen Riggs Hemingway, aged three and one-half years, son of Dr. and Mrs. W. A. Hemingway.

DONATIONS RECEIVED IN OCTOBER

NEW ENGLAND DISTRICT

Maine

Auburn, 6th-st. Cong. ch., 10.87; W. P. Breneman, 25,	35 87	
Brewer, 1st Cong. ch.	16 06	
Ellsworth, Rev. R. B. Mathews, 5; An absent friend, 5,	10 00	
Otisfield, Cong. ch.	6 00	
Portland, Woodfords Cong. ch.	52 81	
Stillwater, Cong. ch., Ladies' Sewing Soc.	8 00	
Woolwich, Cong. ch.	5 00	— 133 74

New Hampshire

Amherst, Cong. ch.	15 04	
Campton, Cong. ch.	7 25	
Concord, South Cong. ch., Henry A. Kimball,	2 00	
Hanover, ch. of Christ, Dartmouth College, Mrs. T. W. D. Worthen, 2; W. W. Wiley, 5,	7 00	
Hopkinton, Cong. ch.	60 00	
Keene, 1st Cong. ch., toward support Rev. J. K. Lyman,	101 25	
Lancaster, Cong. ch.	2 00	
Lyndeboro, Cong. ch.	8 00	
Marlboro, Cong. ch.	12 16	
New Castle, Cong. ch.	6 45	
North Hampton, Cong. ch.	8 40	
Plymouth, Cong. ch.	16 82	
Portsmouth, Friend,	500 00	
Walpole, 1st Cong. ch.	19 74	— 766 11

Vermont

Bennington, 2d Cong. ch., Mr. and Mrs. Homer H. Webster,	5 00	
Brattleboro, Center Cong. ch.	200 00	
Brownington and Orleans, Cong. ch.	6 33	
Burlington, H. L. Hall,	1 00	
Cabot, Cong. ch.	14 74	
Castleton, Cong. ch.	5 31	
Danville, Cong. ch.	5 00	
Derby, 1st Cong. ch.	16 00	
Highgate, Cong. ch.	10 00	
Manchester, G. A. W.	250 00	
Montpelier, Effie Carr, of which 8.21 for China, 6.38 for Mexico, and 3.10 for India,	17 69	
Newport, 1st Cong. ch.	50 00	
North Bennington, Cong. ch.	23 40	
North Pomfret, Cong. ch.	17 00	
Peacham, Cong. ch.	20 50	
Sheldon, Cong. ch.	9 80	
South Woodbury, Cong. ch.	3 26	
Wells River, Cong. ch.	30 00	
Westmore, Cong. ch.	15 50	— 700 53

Massachusetts

Amherst, South Cong. ch.	14 02	
Auburndale, Cong. ch.	80 82	
Ballardvale, Union Cong. ch., of which 13.50 from Rev. George P. Byington,	19 57	
Boston, 2d Cong. ch. (Dorchester), 97.18; Cong. ch. (Brighton), 43.39; Phillips Cong. ch. (South Boston), 25; Baker Cong. ch. (East Boston), 6.60,	172 17	
Braintree, 1st Cong. ch.	43 00	
Brockton, Porter Cong. ch.	247 50	
Brookline, Harvard Cong. ch.	820 03	
Chester, 2d Cong. ch.	20 00	
Chicopee, 1st Cong. ch.	18 00	
Cummington, Village Cong. ch., toward support Rev. C. T. Riggs,	10 00	
Dunstable, Cong. ch.	24 25	
Fall River, Central Cong. ch., 200; French Cong. ch., 8,	208 00	
Florence, Cong. ch.	52 25	
Framingham, Frank S. Hart,	1 00	
Gill, Cong. ch.	5 00	
Granby, Cong. ch.	21 31	
Hingham, Cong. ch., 35; J. Wilmon Brewer, for Battalagundu, 4,	39 00	
Holden, Cong. ch.	35 71	
Holyoke, 2d Cong. ch.	375 00	
Leominster, Pilgrim Cong. ch.	42 90	
Lincoln, Cong. ch.	54 21	
Lowell, Highland Cong. ch., 33; Friends, 10,	43 00	
Mattapoisett, Cong. ch.	16 58	
Medford, Mystic Cong. ch.	75 70	
Middleboro, W. Osgood Eddy,	1 00	
Millers Falls, Cong. ch.	6 00	
Milton, East Cong. ch.	32 93	
Northampton, 1st Cong. ch., toward support Dr. F. F. Tucker,	186 66	
Northboro, Cong. ch., of which 10 from Abbie M. Small and 10 from Cora Small,	20 00	
Northbridge, Rockdale Cong. ch.	35 00	
Northfield, Trin. Cong. ch.	27 14	
Plympton, Cong. ch.	4 40	
Quincy, Bethany Cong. ch.	37 32	
Rochester, Charles A. Harrell,	10 00	
Somerset, Cong. ch.	11 70	
South Deerfield, Cong. ch.	26 00	
South Hadley, Cong. ch.	49 50	
Springfield, 1st ch. of Christ, of which 238.30 toward support Dr. C. D. Ussher, 314.08; Olivet Cong. ch., 13.86,	327 94	
Taunton, Trin. Cong. ch., 156; Winslow Cong. ch., 60,	216 00	
Turner Falls, 1st Cong. ch.	33 50	
Upton, 1st Cong. ch.	11 58	
Waltham, 1st Cong. ch.	33 00	
Ware, 1st Cong. ch.	2 00	
Wellesley Hills, 1st Cong. ch.	103 03	
West Newbury, 1st Cong. ch.	7 50	
West Peabody, Frank K. McIntire,	2 00	
Weymouth Heights, 1st Cong. ch.	29 67	
Whitman, 1st Cong. ch., of which 25 for Mt. Silinda,	41 25	
Williamsburgh, Mrs. Helen E. James,	50 00	
Winchester, 1st Cong. ch., interest, legacy of D. N. Skillings,	200 00	
Worcester, Piedmont Cong. ch., toward support Dr. and Mrs. J. B. McCord, 500; Old South Cong. ch., 100; Union Cong. ch., 60.59,	660 59	
———, South Assn.	18 71	
——— —, E. M., toward support Rev. E. J. Woodall,	200 00	
———, Matured Cond'l Gifts,	1,253 36	— 6,076 80
Legacies.—Sharon, D. Webster Pettee, by George D. Pettee, L. Gardner Pettee, and Emma L. Colburn, Ex'rs,	2,000 00	

Springfield, Vilroy C. Lord, add'l, 5 00
Wilbraham, Anna Aurilla Peck, 108 36— 2,113 36

8,190 16

Rhode Island

Providence, Beneficent Cong. ch. 177 60
Riverpoint, Cong. ch. 30 00— 207 60

Young People's Societies

New Hampshire. — New Ipswich, Annual Children's Fair, 1; Wolfboro, 1st Y. P. S. C. E., for Adana, 30, 31 00

Vermont.—East Barnet, Y. P. S. C. E., for schools in India, 21; Johnson, Y. P. S. C. E., for Sholapur, 10, 31 00

Massachusetts. — Haverhill, West Y. P. S. C. E., 3.36; South Hadley, Y. P. S. C. E., for Sholapur, 15, 18 36

80 36

Sunday Schools

Maine. — Portland, Woodfords Cong. Sab. sch. 3 15

New Hampshire. — Campton, Cong. Sab. sch., 11.75; Goffstown, Cong. Sab. sch., 1.70, 13 45

Vermont.—Brattleboro, Center Cong. Sab. sch., 10.59; Pittsford, Cong. Sab. sch., toward support Rev. E. A. Yarrow, 10.22, 20 81

Massachusetts. — Chicopee, 1st Cong. Sab. sch., 5; Cohasset, 2d Cong. Sab. sch., 8.50; East Bridgewater, Union Cong. Sab. sch., 3.50; Lynn, Central Cong. Sab. sch., 3.44; Mattapoisett, Cong. Sab. sch., 8.14; Webster, 1st Cong. Sab. sch., Junior Dept., for China, 8.75, 37 33

74 74

MIDDLE DISTRICT

Connecticut

Andover, 1st Cong. ch. 12 15
Berlin, 2d Cong. ch. 54 93
Bridgeport, United Cong. ch., of which 10 from Mrs. Eliza B. Wordin, 206.74; Black Rock Cong. ch., 15.30, 222 04
Brookfield, Cong. ch. 93 00
Columbia, Mrs. Mary L. Fuller, 50 00
Cornwall Bridge, Rev. F. E. Delzell, 10 00
East Haddam, 1st Cong. ch. 11 05
East Lyme, Mrs. Ellen C. Gillette, 10 00
Enfield, 1st Cong. ch. 75 78
Gilead, Cong. ch., 22; Union Meeting, 35, 57 00
Greenwich, North Mianus Cong. ch. 2 00
Haddam, Cong. ch., toward support Dr. G. C. Raynolds, 15 00
Hartford, 1st ch. of Christ, 316.88; Asylum Hill Cong. ch., toward support Rev. G. A. Wilder, 310; Mrs. George H. Pryor, 2, 628 88
Killingworth, Cong. ch. 3 90
Madison, 1st Cong. ch. 21 29
Middlefield, Cong. ch. 12 09
Middletown, 1st Cong. ch. 24 38
Milford, 1st Cong. ch., 73.58; Plymouth Cong. ch., 22.63, 96 21
New Haven, ch. of the Redeemer, toward support Rev. J. E. Tracy, 116.21; Irving Fisher, 5; Friend, 817, 938 21
New London, 1st Cong. ch., Member, 10 00
North Haven, Cong. ch. 57 28
Norwich, 2d Cong. ch. 16 41
Prospect, Cong. ch. 7 84
Saybrook, 1st Cong. ch. 24 12
Sherman, 1st Cong. ch. 50 00
Simsbury, 1st ch. of Christ, 26 98
Stonington, 2d Cong. ch., Friend, 10 00
Stony Creek, ch. of Christ, 20 00
Suffield, 1st Cong. ch. 90 00
Thomaston, Cong. ch. 22 00
Windsor, Cong. ch. 35 09
Winsted, 2d Cong. ch. 31 28— 2,738 91
Legacies. — Essex, Frances J. Tiffany, 17,666 35
New Haven, Mrs. Katherine K. Walker, by Susan E. Daggett and Leonard M. Daggett, Ex'rs, 50 00
Washington, Walter Burnham, add'l, 15 07—17,731 42

20,470 33

New York

Brooklyn, Lewis-av. Cong. ch. 50; Amy E. Halliday, 30; Marion L. Roberts, for Shaowu, 30; Josephine L. Roberts, 15, 125 00
Buffalo, Sarah C. Whittemore, 40 00
Honeoye, Cong. ch. 13 95
Irondequoit, United Cong. ch., toward support Rev. G. G. Brown, 30 00
Jamestown, 1st Cong. ch., Friend, 25 00
Keene Valley, Cong. ch. 11 49
Maine, 1st Cong. ch. 21 00
Malone, Mrs. Katharine F. Gilbert, 20 00
New York, Manhattan Cong. ch., 200; Camp Memorial Cong. ch., 40; Forest-av. Cong. ch., Alfred A. L. Bennett, 10, 250 00
Norwood, Cong. ch. 11 53
Paris, Cong. ch. 7 00
Pine Island, Ger. Cong. ch. 30 00
Port Leyden, Cong. ch. 6 94
Poughkeepsie, James D. Keith, 50 00
Riverhead, 1st Cong. ch., 124.92; Sound-av. Cong. ch., 61.75, 186 67
———, Mrs. Barry, 8 00— 836 58

New Jersey

Glen Ridge, Cong. ch., toward support Dr. Frank Van Allen, 200 00
Maple Shade, Cong. ch. 5 00
Montclair, 1st Cong. ch. 625 00
Paterson, Auburn-st. Cong. ch. 25 00— 855 00

Pennsylvania

Carbondale, Cong. ch., for work among Armenians, 3 50
Kane, Cong. ch. 43 00
Neath, Cong. ch., Rev. James Williams, 1 00— 47 50

Ohio

Akron, West Cong. ch. 38 75
Amherst, 2d Cong. ch. 4 50
Brookfield, Cong. ch. 2 85
Chatham, Cong. ch. 20 00
Chillicothe, Plymouth Cong. ch. 10 00
Cleveland, Grace Cong. ch., 8.50; Highland Cong. ch., 6.85; J. B. Meriam, for work in China, 100, 115 35
Columbus, 1st Cong. ch., toward support Rev. M. S. Frame, 225; Plymouth Cong. ch., toward support Charles H. Riggs, 75; South Cong. ch., 7.50, 307 50
Cuyahoga Falls, Cong. ch. 12 10
East Cleveland, East Cong. ch. 16 90
Elyria, 1st Cong. ch., toward support Dr. P. T. Watson, 15 07
Fairport, 1st Cong. ch. 6 50
Huntsburg, Cong. ch. 2 15
Kingsville, Mrs. Sarah C. Kellogg, 5 00
Lima, Cong. ch. 10 50
Little Muskingum, Cong. ch. 5 00
Lock, Cong. ch. 7 25
Mansfield, Mayflower Cong. ch. 16 50
Martin's Ferry, Cong. ch. 10 00
Mt. Vernon, Cong. ch. 43 75
Newton Falls, Cong. ch. 3 90
North Monroeville, Cong. ch. 17 75
North Olmsted, Cong. ch. 10 40
Oberlin, 2d Cong. ch., for Shansi, 39.50; 1st Cong. ch., 26.50, 66 00
Sandusky, 1st Cong. ch. 12 58

Springfield, 1st Cong. ch., Mr. and Mrs. J. Frank Petticrew, for Pangchwang, 7 50
Twinsburg, Cong. ch. 13 50
West Andover, Cong. ch. 10 93—— 792 23

District of Columbia

Washington, Ingram Memorial Cong. ch. 12 99

North Carolina

Tryon, Baptist ch., for work in Bulgaria, 5 31

South Carolina

Lykesland, Cong. ch. 2 50

Georgia

Meansville, New Hope Cong. ch. 3 61

Florida

Daytona, Mr. and Mrs. Edgar M. Condit, 250 00

Young People's Societies

Connecticut.—Plainfield, Y. P. S. C. E. 10 12
New York.—Brooklyn, Young People's Alliance of South Cong. ch., for work in Mexico, 25; New York, Broadway Tabernacle Y. P. S. C. E., for Harpoot, 60; Walton, King's Daughters of 1st Cong. ch., 5, 90 00
Ohio.—Columbus, Plymouth Y. P. S. C. E., toward support Charles H. Riggs, 50; Sandusky, 1st Y. P. S. C. E., .74, 50 74
150 86

Sunday Schools

Connecticut. — Berlin, 2d Cong. Sab. sch., 50; North Haven, Cong. Sab. sch., 16.17; Plainville, Cong. Sab. sch., 7.20, 73 37
New York.—Henrietta, Sab. sch. of Union Cong. ch., for Shaowu, 30; Irondequoit, United Cong. Sab. sch., toward support Rev. G. G. Brown, 163.41, 193 41
New Jersey. — Montclair, Watchung-av. Cong. Sab. sch. 20 00
Pennsylvania.—Braddock, Cong. Sab. sch. 3 00
Ohio. — Brookfield, Cong. Sab. sch., 2.15; Marblehead, Cong. Sab. sch., 2.75; Sandusky, 1st Cong. Sab. sch., 1.48; Twinsburg, Cong. Sab. sch., 6.30; Vermilion, Cong. Sab. sch., 17.25, 29 93
319 71

INTERIOR DISTRICT

Tennessee

Nashville, Union Cong. ch., Fisk University, 20 00

Alabama

Birmingham, Independent Presb. ch., Woman's Foreign Miss. Soc. 29 00
Shelby, J. H. McCarroll, 5 00—— 34 00

Texas

Dallas, E. M. Powell, 75 00

Indiana

Fort Wayne, Plymouth Cong. ch. 110 50
Indianapolis, 1st Cong. ch., 6.99; Brightwood Cong. ch., 5, 11 99
Kokomo, Cong. ch. 35 70—— 158 19

Oklahoma

Oklahoma City, Harrison-av. Cong. ch. 1 63

Illinois

Alton, ch. of the Redeemer, 58 57
Amboy, 1st Cong. ch. 3 65
Aurora, New England Cong. ch. 58 75
Bowen, Cong. ch. 16 00
Chicago, Rogers Park Cong. ch., 50; New 1st Cong. ch., 33.18; Washington Park Cong. ch., 30.41; Ravenswood Cong. ch., 20.34; Warren-av. Cong. ch., 16.05; Austin Cong. ch., 11.36; West Pullman Cong. ch., 7.66; Millard-av. Cong. ch., 5; David Fales, 105.40, 279 40
Cornwall Township, Liberty Cong. ch. 19 80
De Pue, Cong. ch. 7 99
Des Plaines, 1st Cong. ch. 27 00
Dundee, Cong. ch. 52 00
Evanston, 1st Cong. ch., toward support Dr. C. H. Haas, 500 00
Galesburg, Central Cong. ch., toward support Rev. F. E. Jeffery, 150 00
Half Day, Cong. ch., Social Club, for Mt. Silinda, 10 00
Ivanhoe, Cong. ch. 7 64
La Salle, 1st Cong. ch. 12 00
Lockport, Cong. ch. 4 92
Moline, 1st Cong. ch. 69 00
Oak Park, 3d Cong. ch. 16 30
Plymouth, Cong. ch. 25 00
Poplar Grove, Federated ch. 3 50
Princeton, 1st Cong. ch. 13 40
Rollo, Cong. ch. 41 00
Rosemond, Cong. ch. 7 50
Shabbona, Cong. ch. 15 00
Waverly, Cong. ch. 7 00
Western Springs, 1st Cong. ch. 50 00
Wheaton, College Cong. ch., toward support Rev. C. W. Cooper, 250 00
Wilmette, 1st Cong. ch. 36 19— 1,741 61

Michigan

Almont, Cong. ch. 10 00
Bangor, 1st Cong. ch. 4 80
Bay City, Cong. ch. 18 72
Big Rapids, 1st Cong. ch. 4 00
Buckley, Cong. ch. 4 00
Detroit, North Woodward-av. Cong. ch., toward support Rev. F. F. Goodsell, 250 00
Grand Rapids, East Cong. ch. 20 00
Howard City, Cong. ch. 1 50
Kendall, Cong. ch. 4 50
Lansing, Plymouth Cong. ch. 45 00
Muskegon, Jackson-st. Cong. ch. 2 00
New Baltimore, Cong. ch. 4 00
Otsego, Cong. ch. 3 70
Pontiac, Cong. ch. 15 00
Romeo, Cong. ch. 6 25
South Haven, Cong. ch. 7 50
Stanton, Cong. ch. 26 00
Suttons Bay, Cong. ch. 6 00
Union City, 1st Cong. ch. 24 55—— 457 52

Wisconsin

Brodhead, Cong. ch., 10.31; Friend, 10, 20 31
Dousman, Cong. ch. 12 00
Edgerton, Cong. ch., Ladies' Miss. Soc. 25 00
Fort Atkinson, 1st Cong. ch. 25 00
Mellen, Union Cong. ch. 5 00
Merrill, Emmanuel Scan. Cong. ch. 8 81
Milwaukee, Plymouth Cong. ch., toward support Dr. A. R. Hoover, 750 00
Rhinelander, Cong. ch. 8 25
Rosendale, 1st Cong. ch. 44 00
Sparta, Cong. ch. 25 25
Whitewater, Cong. ch. 38 14—— 961 76

Minnesota

Bertha, Cong. ch. 1 30
Big Lake, Cong. ch. 40
Biwabik, Cong. ch. 9 77
Cable, Cong. ch. 1 74
Campbell, Cong. ch. 1 54
Cannon Falls, 1st Cong. ch. 6 30

Claremont-st., Cong. ch.	20	
Cottage Grove, Cong. ch.	4 20	
Custer, Cong. ch.	68	
Dugdale, Cong. ch.	74	
Fairmont, Cong. ch.	8 00	
Federal Dam, Cong. ch.	20	
Freeborn, Cong. ch.	12 20	
Garvin, Cong. ch.	67	
Glyndon, Cong. ch.	1 44	
Hackensack, Cong. ch.	20	
Hawley, Cong. ch.	2 00	
International Falls, Cong. ch.	4 00	
Lake City, 1st Cong. ch.	2 65	
Lamberton, Cong. ch.	2 00	
Marietta, Cong. ch.	3 17	
Marshall, Cong. ch.	9 30	
Matawan, Cong. ch.	1 60	
McGrath, Cong. ch.	3 00	
McIntosh, Cong. ch.	50	
Medford, Cong. ch.	4 00	
Mentor, Cong. ch.	2 00	
Minneapolis, Plymouth Cong. ch., 117.12; Linden Hills Cong. ch., Woman's Soc., 20; Robbinsdale Cong. ch., 18.85; Pilgrim Cong. ch., 17.53; 5th-av. Cong. ch., 12; Lyndale Cong. ch., 8.57; Morningside Cong. ch., 4.14; Vine Cong. ch., 2.80; Lynnhurst Cong. ch., 2.60; Minnehaha Cong. ch., 1,	204 61	
Minnewashta, Cong. ch.	2 20	
Monticello, Cong. ch.	4 40	
New Richland, Cong. ch.	7 00	
North Branch, Cong. ch.	1 60	
Oak Grove, Cong. ch.	38	
Remer, Cong. ch.	2 60	
Rose Creek, Cong. ch.	1 00	
St. Charles, Cong. ch.	5 40	
St. Clair, Cong. ch.	20	
St. Cloud, Cong. ch.	3 38	
St. Paul, Olivet Cong. ch., 20; Cyril Cong. ch., 3; People's Ger. Cong. ch., .98,	23 98	
St. Paul Park, Miss E. M. Biscoe, for North China,	5 00	
Sandstone, Cong. ch.	3 00	
Selma, Cong. ch.	5 78	
Sherburn, Cong. ch.	3 80	
Shevlin, Cong. ch.	20	
Spring Valley, Cong. ch., of which 3.76 from Woman's Soc.	43 73	
Tyler, Cong. ch.	5 00	
Walnut Grove, Cong. ch.	1 29	
Waterville, Cong. ch.	3 13	
Williams, Cong. ch.	2 74	
Wondel Brook, Cong. ch.	20	
Worthington, Cong. ch.	3 00	
Zumbro Falls, Cong. ch.	1 40	418 82
Legacies. — St. Paul, Edward A. Webb, by Watson P. Davidson, Horace C. Klein, and W. B. Douglas, Ex'rs,		6,000 00
		6,418 82

Iowa

Algona, Cong. ch.	14 00	
Clinton, Cong. ch.	12 60	
Decorah, Cong. ch.	10 00	
Des Moines, Plymouth Cong. ch.	8 00	
Eddyville, Cong. ch.	10 00	
Gaza, Cong. ch.	2 00	
Gilman, Cong. ch.	13 00	
Manchester, Cong. ch.	22 00	
Mason City, 1st Cong. ch., Leonard G. Parker,	100 00	
Newton, Locky Evans,	2 50	
Oskaloosa, Cong. ch.	4 29	
Peterson, Cong. ch.	8 36	
Rock Rapids, Cong. ch.	23 00	
Shell Rock, Cong. ch.	1 05	
Sioux Rapids, Cong. ch., for Aruppukottai,	31 00	
Tabor, Cong. ch.	23 77	
Treynor, Ger. Cong. ch., toward support Rev. C. H. Maas,	18 00	
Union, Cong. ch.	7 00	
Victor, Cong. ch.	3 00	313 57

Missouri

Lebanon, 1st Cong. ch.	15 00	
St. Joseph, 1st Cong. ch.	23 00	
St. Louis, Pilgrim Cong. ch., for India,	164 25	202 25

North Dakota

Fargo, 1st Cong. ch., 9; Plymouth Cong. ch., G. S. Bascom, 1,	10 00	
Fredonia, Salem Ger. Cong. ch., toward support Rev. C. H. Maas,	8 00	
Gackle, Ger. Cong. ch., of which 50 toward support Rev. C. H. Maas,	110 00	
Kulm, Ger. Cong. ch., toward support Rev. C. H. Maas,	125 00	
Lawton, Cong. ch.	4 00	
Manvel, Bethel Cong. ch.	2 00	
Mayville, Cong. ch.	23 44	
Mohall, Cong. ch.	1 00	
Valley City, Getchell Cong. ch.	8 50	
Washburn, Cong. ch.	3 48	295 42

South Dakota

Hosmer, Ger. Parish,	40 00	
Redfield, Ger. Cong. ch.	14 50	54 50

Nebraska

Arcadia, Cong. ch.	7 00	
Aurora, 1st Cong. ch.	10 00	
David City, 1st Cong. ch.	55 00	
Germantown, Ger. Cong. ch.	15 00	
Grand Island, Pilgrim Ger. Cong. ch.	10 00	
Hallam, Ger. Cong. ch., toward support Rev. C. H. Maas,	13 00	
McCook, Ger. Cong. ch., toward support Rev. C. H. Maas, of which 5 from Woman's Miss. Soc.	55 00	
Omaha, St. Mary's-av. Cong. ch.	50 00	
Salem, Cong. ch.	16 00	
Taylor, Cong. ch.	9 65	
Waverly, 1st Cong. ch.	10 00	250 65

Kansas

Alton, Cong. ch.	10 00	
Council Grove, Cong. ch.	13 91	
Garnett, Cong. ch.	15 00	
Gaylord, 1st Cong. ch.	10 00	
Kansas City, 1st Cong. ch., 18; Ruby-av. Cong. ch., 7,	25 00	
Lenora, Cong. ch.	10 00	
Leona, Cong. ch.	5 00	
Manhattan, 1st Cong. ch.	22 50	
Sterling, Cong. ch.	15 00	
Topeka, Central Cong. ch.	37 00	163 41

Montana

Baker, Cong. ch.	5 00	
Billings, Ger. Cong. ch.	15 00	
Intake, Cong. ch.	3 00	23 00

Colorado

Bethune, Ger. Cong. ch., toward support Rev. C. H. Maas,	30 00	
Colorado Springs, 1st Cong. ch.	129 30	
Denver, Ohio-av. Cong. ch., toward support Rev. R. W. McClure,	125 00	
Longmont, 1st Cong. ch.	50 00	334 30

Young People's Societies

Illinois.—Beardstown, Y. P. S. C. E., for Mt. Silinda, 5; De Kalb, Y. P. S. C. E., for Mt. Silinda, 10; Odell, Y. P. S. C. E., 1; Wilmette, 1st Y. P. S. C. E., 7,	23 00
Michigan.—Grand Rapids, 2d Y. P. S. C. E., for Mt. Silinda,	5 00
Minnesota.—St. Paul, Cyril Y. P. S. C. E.	1 00
Nebraska.—Howells, Y. P. S. C. E.	10 00
	39 00

Sunday Schools

Illinois.—Chicago, Pacific Cong. Sab. sch., 2; Cornwall Township, Liberty Cong. Sab. sch., 2.20; Lombard, 1st Cong. Sab. sch., 5.84; Roscoe, Cong. Sab. sch., 10,	20 04

Minnesota.—Bertha, Cong. Sab. sch., .60; Nassau, Cong. Sab. sch., Sunshine Class, 10; St. Paul, Plymouth Cong. Sab. sch., for Shaowu, 30; do., Cyril Cong. Sab. sch., 1, 41 60
Iowa.—Grinnell, Cong. Sab. sch., 10; Iowa City, Cong. Sab. sch., 4.40, 14 40
Nebraska.—McCook, Cong. Sab. sch. 9 80
Colorado. — Fort Collins, Ger. Cong. Sab. sch., toward support Rev. C. H. Maas, 10; Fruita, Cong. Sab. sch., 7.06; La Junta, Cong. Sab. sch., 5.30, 22 36
108 20

PACIFIC DISTRICT

Idaho

Grand View, Cong. ch. 5 00
Hope, Cong. ch. 12 86
Indian Valley, Cong. ch. 2 00
Kimama, Ger. Cong. ch. 2 00
Kootenai, Cong. ch. 7 80
Lewiston, Cong. ch. 2 00
Mountain Home, Cong. ch. 13 00
New Plymouth, Valley View Cong. ch. 2 00—— 46 66

Washington

Bellingham, Cong. ch. 10 00
Chattaroy, Cong. ch. 6 03
Eagle Harbor, Cong. ch. 20 00
Elk, Cong. ch. 2 50
Lind, Zion Cong. ch., toward support Rev. C. H. Maas, 40 00
Marcellus, Immanuel Ger. Cong. ch. 100 00
North Yakima, Cong. ch. 50 00
Odessa, St. Matthew Ger. Cong. ch., of which 50 toward support Rev. C. H. Maas, 75; Pilgrim Ger. Cong. ch., of which 50 toward support Rev. C. H. Maas, 75; Zoar Cong. ch., toward support Rev. C. H. Maas, 35; Cong. ch., 34.58; Friedensfeld Ger. Cong. ch., toward support Rev. C. H. Maas, 25, 244 58
Olympia, Cong. ch. 6 50
Orchard Prairie, Cong. ch. 2 60
Pleasant Valley, Cong. ch. 5 20
Richmond Beach, Cong. ch. 1 95
Ritzville, Zion Cong. ch. 65 00
Seattle, Green Lake Cong. ch., 8; 1st Ger. Cong. ch., toward support Rev. and Mrs. C. H. Maas, 6; Fairmount Cong. ch., 6; Fauntleroy Cong. ch., 2.86, 22 86
Spokane, Plymouth Cong. ch. 9 10
Steilacoom, Cong. ch. 13 00
Sylvan, Cong. ch. 5 00
Tacoma, 1st Cong. ch., toward support Rev. F. Cary, 200 00
Tonasket, Cong. ch. 65
Trent, Cong. ch. 2 76—— 807 73

Oregon

Beaver Creek, St. Peter Cong. ch., 10; 1st Cong. ch., 4, 14 00
Ontario, Cong. ch. 8 00
Oswego, Cong. ch. 1 00
Portland, 2d Ger. Cong. ch., 20; Highland Cong. ch., 9.30; Flora E. and Eleanor R. Breck, for Paotingfu, 1.50, 30 80
Salem, Central Cong. ch. 3 00—— 56 80

California

Adin, Cong. ch. 8 00
Alturas, Cong. ch. 55
Bloomington, Cong. ch. 7 75
Chula Vista, Cong. ch. 8 63
Claremont, Cong. ch., of which 100 from Men's Union, for evangelistic work in Smyrna, 179 71
Corning, Mrs. J. C. Wilson, for work in Armenia, 10 00
Eagle Rock, Cong. ch. 7 23
Escondido, Cong. ch. 6 20
Fields Landing, Cong. ch. 3 00
Graham, Cong. ch. 2 48
Grass Valley, Cong. ch. 5 00
Kenwood, Cong. ch. 8 18
Long Beach, Cong. ch. 20 15
Los Angeles, 1st Cong. ch., 39.83; Hollywood Cong. ch., 25; Pilgrim Cong. ch., 11; Olivet Cong. ch., 4.34; East Cong. ch., 4.23; Athens Cong. ch., 3.01; Bethany Cong. ch., 2.07; Rev. J. W. Baird, 10, 99 48
Monrovia, Cong. ch. 24 06
Palms, Cong. ch. 65
Palo Alto, Cong. ch. 20 00
Pasadena, 1st Cong. ch. 44 95
Pittsburg, Cong. ch. 1 40
Pomona, Pilgrim Cong. ch., of which 5 from Rev. Henry M. Bissell, 22 67
Redwood City, Cong. ch. 12 65
Ripon, Cong. ch. 10 00
San Diego, 1st Cong. ch., 54.20; Park Villas Cong. ch., 3.10, 57 30
San Francisco, Chinese Cong. ch. 8 50
San Jacinto, Cong. ch. 11 26
San Mateo, Cong. ch., Ladies' Aid, 50
Saticoy, Cong. ch. 13 64
Sherman, Cong. ch., of which 1.25 for Mt. Silinda, 6 13
Sunnyvale, Cong. ch. 12 95—— 613 02

Young People's Societies

California.—Mill Valley, Y. P. S. C. E. 1 00

Sunday Schools

California.—Redwood, Cong. Sab. sch., for Mindanao, 20 00

MISCELLANEOUS

Canada

Westmount, D. W. Ross, for Armenia, 100 00

From the *American Missionary Association*
Irving C. Gaylord, New York City, Treasurer

Income of Avery Fund, for missionary work in Africa, 1.936 50

From *Woman's Board of Missions*
Miss Sarah Louise Day, Boston, Treasurer

For sundry missions in part, 9,754 16
For kindergarten, Paotingfu, 80 00
For running expenses of girls' school, Barcelona, 125 00
For missionaries, Zulu, 100 00
For missionary, Mexico, 100 00— 10.159 16

From *Woman's Board of Missions of the Interior*
Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer, 53.251 17

63,410 33

Additional Donations for Special Objects

New Hampshire. — Campton, Cong. Sab. sch., for use of Miss Ellen M. Blakely, 25; Hillsboro, Smith Memorial Cong. ch., Deborah Club, for use of Rev. Charles L. Storrs, 15; ———, Friend, of which 1,305.22 for work, care Rev. A. H. Clark, 250 for work, care Rev. Charles L. Storrs, and 460 for work, care Rev. Watts O. Pye, 2,015.22, 2,055 22
Massachusetts.—Andover, South Cong. ch., for work, care Miss Mary L. Graffam, 12; Belchertown, Y. P. S. C. E., for work, care Mrs. F. J. Woodward, 10; do., Mrs. Dora B. Bardwell, for native helper, care Rev. Charles L. Storrs, 30; Boston, Phillips Cong. Sab. sch. (South Boston),

Friendly Class, for work, care Rev. Charles L. Storrs, 75; do., Union Cong. Sab. sch., Prim. Dept., for King School for Deaf, care Miss C. R. Willard, 3; do., T. W. A., for hospital, care Dr. and Mrs. H. N. Kinnear, 200; Brookline, Grace G. White, for native teacher, care Rev. J. X. Miller, 20; Erving, Mrs. J. C. Richards, for work, care Rev. E. D. Kellogg, 25; Southampton, Cong. Sab. sch., for pupil, care Miss Esther B. Fowler, 15; Worcester, Hope Cong. ch., Winthrop G. Hall, for native preacher, care Rev. Edw. H. Smith, 50; ———, Friends, for village school, care Rev. Edw. Fairbank, 15, 455 00

Connecticut.—Ansonia, Mr. and Mrs. John Stettbacher, for use of Miss J. L. Graf, 5; New Haven, Simeon E. Baldwin, for hospital, care Dr. H. N. Kinnear, 100; Redding, Rev. and Mrs. W. S. Woolworth, for work, care Rev. F. E. Jeffery, 25; ———, Mrs. S., of which 1,000 for Central Boys' School, care Mrs. W. P. Elwood, 65 for recent purchases of books, care Rev. F. C. Laubach, and 50 for work, care Rev. J. S. Chandler, 1,115, 1,245 00

New York.—Antwerp, Mrs. P. M. Rider, for pupil, care Rev. E. H. Smith, 10; Binghamton, C. W. Loomis, for native helper, care Dr. L. H. Beals, 20; Fredonia, Mary F. Popoff, for pupils, care Miss Edith L. Douglass, 100; do., Alma R. Hubbard, for work, care Rev. H. W. Hubbard, 5; ———, G. S. E., for Battalagundu, care Rev. B. V. Mathews, 100, 235 00

New Jersey. — East Orange, H. A. Watt, for use of Mrs. T. D. Christie, 1 00

Pennsylvania. — Ardmore, Mrs. Charles H. Ludington, for hospital, care Dr. H. N. Kinnear, 10; Palm, Schwenkfelder ch., Ladies' Aid Soc., 25, Sab. sch., 5, and C. E., 5, all for use of Miss Flora K. Heebner, 35; Philadelphia, Harold Goodwin, for hospital, care Dr. H. N. Kinnear, 10, 55 00

Ohio.—Amherst, Mrs. W. J. Schuster, for use of Rev. H. A. Stick, 15; Ira, Mrs. Oviatt and C. O. Hale, for use of Dr. H. N. Kinnear, 3; Springfield, Miss Irene L. Dornblaser, for student, care Miss Luella Miner, 10, 28 00

Alabama. — Joppa, Lillian S. Cathcart, of which 70 for native helper and 5 for extra war expenses of missionaries, all care Rev. H. S. Galt, 75 00

Oklahoma.—Guthrie, Alice M. Armstrong, for work, care Miss Ethel M. Long, 5 00

Illinois.— Chicago, Grace Cong. Sab. sch., for native helper, care Rev. A. H. Clark, 18; Elgin, 1st Cong. Sab. sch., for work, care Rev. and Mrs. F. B. Bridgman, 10; Oglesby, Union Cong. ch., of which 62.50 for native helper, care Dr. W. A. Hemingway, and 37.50 for North China College, care Rev. H. S. Galt, 100; Peru, Y. P. S. C. E., for work, care Rev. John P. Dysart, 5, 133 00

Michigan.—Grand Blanc, 1st Cong. ch., for use of Dr. L. H. Beals, 28 00

Wisconsin. — Florence, Harald Rasmussen, for hospital, care Dr. and Mrs. H. N. Kinnear, 5 00

Minnesota. — Wolverton, Herignaz Hovagimian, for pupil, care Mrs. Mary W. Maynard, 25 00

Iowa.—Grinnell, Miss L. M. Craig, for native preacher, care Rev. E. H. Smith, 25; Marshalltown, J. G. Brown, for native helper, care S. L. Caldwell, 35, 60 00

Missouri.—Old Orchard, Y. P. S. C. E., for native helper, care Dr. F. F. Tucker, 26 00

Nebraska. — Santee, Pilgrim Cong. ch., of which 5.50 from Girls' Junior Miss. Soc. and 5 from Girls' Senior Miss. Soc., all for use of Mrs. W. A. Hemingway, 10.50; do., do., Girls' Junior Miss. Soc., for use of Mrs. Edw. Fairbank, 10.50, 21 00

Arizona.—Flagstaff, Miss Inez L. Abbott, for pupil, care Rev. R. H. Markham, 10 00

Oregon.—Forest Grove, Cong. Sab. sch., for pupil, care Rev. C. L. Storrs, 15 00

California.—Berkeley, North Cong. ch., Mr. and Mrs. J. L. Pendleton, for Bible-woman, care Miss Isabelle Phelps, 35; do., C. G. Hyde, for student work, care Rev. E. H. Smith, 25; Claremont, Cong. Sab. sch., for Bible-woman, care Rev. R. A. Hume, 9; Glendale, Mrs. C. Bullinger, for pupil, care Mrs. W. P. Elwood, 15; Ontario, Bethel Cong. Sab. sch., Ladies' Bible Class, through Miss Inez L. Abbott, for pupil, care Rev. R. H. Markham, 2.50; San Francisco, Mission Cong. ch., for pupil, care Rev. F. E. Jeffery, 15, 101 50

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*
Miss Sarah Louise Day, Boston, Treasurer

For Bible-woman, care Mrs. Hannah H. Lee,	75 00	
For use of Dr. Ruth P. Hume,	50 00	
For pupil, care Mrs. R. A. Hume,	135 00	
For native worker, care Mrs. R. A. Hume,	25 00	
For work, care Rev. and Mrs. W. P. Elwood,	150 00	
For work, care Rev. Charles M. Warren,	50 00	
For work, care Mrs. A. W. Stanford,	1 00	
For pupil, care Miss Anna F. Webb,	15 00	501 00

From *Woman's Board of Missions of the Interior*
Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer

For pupils, care Rev. R. A. Hume,	7 50	
For use of Miss J. L. Graf,	7 00	
For use of Dr. L. P. Bement,	5 00	19 50

Income St. Paul's Institute

For St. Paul's Institute,	20 00
	5,119 22
Donations received in October,	91,819 17
Legacies received in October,	25,844 78
	117,663 95

Total from September 1, 1917, to October 31, 1917. Donations, $156,696.17; Legacies, $26,176.28 = $182,872.45.

Atwood Memorial School

District of Columbia.—Washington, Amelia Allyn, 1 00

Work in the Philippines

New York.—New York, K. 300 00

Advance Work in the Philippines

Oregon.—Portland, J. H. Abbott, 20 00

Arthur Stanwood Jordan Memorial Fund

Massachusetts.—Clinton, Rev. William W. Jordan, 40 00

Hawley Memorial Building, Shansi

Massachusetts. — Amherst, Rev. John A. Hawley, 1,750 00

Elizabeth Barrows Ussher Memorial Hospital Fund

New Hampshire.—Manchester, 1st Cong. ch. 1 00

Massachusetts.—Andover, South Cong. ch., 36.80; East Northfield, Mrs. T. J. Ritter, 5; Whitinsville, Mrs. Walter H. Commons, 5, 46 80

New York.—Brooklyn, Mrs. N. Stafford and Mrs. L. Stafford, 5 00

New Jersey.—Broadway, Amelia Guion, 10 00

MINUTES OF THE ANNUAL MEETING

THE American Board of Commissioners for Foreign Missions convened its 108th Annual Meeting at Memorial Hall, Columbus, O., on Monday, October 15, 1917, at 7.45 P.M., in connection with the National Council of Congregational Churches of the United States.

President Moore took the chair and led the devotional exercises.

The President appointed the following committee:—

Committee on Nominations: J. M. Whitehead, of Wisconsin; Myron A. Myers, of Illinois; Prof. L. F. Anderson, of Washington; Rev. H. P. Dewey, of Minnesota; Rev. James E. Gregg, of Massachusetts.

The President nominated the following committees, which were appointed:—

Committee of Arrangements: The local Committee of Arrangements for the National Council.

Business Committee: Rev. L. T. Reed, of New York; Rev. J. B. Voorhees, of Connecticut; M. J. Carpenter, of Illinois; W. W. Mills, of Ohio; Rev. A. D. Leavitt, of Maine; C. H. Baker, of New Jersey; Pres. D. J. Cowling, of Minnesota; W. E. Sweet, of Colorado.

Secretary Barton presented the review of the past year under the title, "The Survey of the Fields," after which the hymn, "O Zion, haste, thy mission high fulfilling," was sung.

Secretary Barton then introduced, to speak on "Modern Martyrs in War-Swept Lands," Rev. H. H. Riggs, of Harpoot, and Rev. A. N. Andrus, of Mardin. Rev. M. G. Papazian, of Fresno, Cal., spoke on the subject, "Is the Work of the American Board in Turkey Completed?"

Rev. William I. Haven, D.D., Secretary of the American Bible Society, offered prayer; and after the hymn, "Jesus shall reign where'er the sun," and benediction by Dr. Haven, a recess was taken until Tuesday at nine A.M., at the First Congregational Church.

TUESDAY MORNING, OCTOBER 16

President Moore called the Board to order at nine o'clock, and the devotional exercises were conducted by Rev. Robert C. Denison, of Connecticut.

The Recording Secretary read extracts from the Minutes of the last meeting.

The *Committee on Nominations* presented the following committees, which were appointed by the Board:—

Committee on the Treasurer's Report. R. W. Patton, of Illinois; Epaphroditus Peck, of Connecticut; E. G. Warner, of New York.

Committee on Place and Preacher: Prof. C. A. Moore, of Maine; Rev. Naboth Osborne, of Iowa; Rev. C. H. Myers, of Tennessee.

Committee on Nomination of Officers: Rev. S. H. Woodrow, of Missouri; Pres. J. A. Blaisdell, of California; Prof. W. W. Rockwell, of New York; Rev. C. C. Adams, of Vermont; E. H. Pitkin, of Illinois.

The report of the Committee to Nominate New Members was received, and ordered placed on file. The Board then proceeded to ballot on the new Corporate Members nominated by the committee. It was voted that the Secretary cast one ballot for the list, and the following were declared elected as Corporate Members:—

Delegates of the National Council of the Congregational Churches of the United States, elected in 1917 and certified as members of the said National Council.

MEMBERS AT LARGE

California
Charles E. Harwood

Colorado
William E. Sweet

Connecticut
Williston Walker
Charles R. Brown
Harlan P. Beach
John H. Perry
Oscar E. Maurer

Georgia
Henry H. Proctor

Hawaii
William R. Castle
Peter C. Jones

Illinois
Frank Kimball
Robert E. Short
A. N. Hitchcock
F. H. Tuthill

Maine
James W. Parker

Massachusetts
Edward D. Eaton
James L. Barton
E. H. Bigelow
David R. Craig
George A. Gordon
Edward C. Moore
John W. Platner
William Shaw
Samuel Usher
James E. Clark
Charles A. Bliss

Michigan
Frank D. Taylor

Minnesota
Fred B. Hill
Edward M. Williams

New Hampshire
Elisha R. Brown

New Jersey
Charles H. Richards
Harry Wade Hicks
Clarence H. Kelsey

New York
William H. Crosby
Dyer B. Holmes
Charles E. Jefferson
F. K. Sanders
E. G. Warner
Franklin H. Warner

Ohio
Irving W. Metcalf
John J. Jennings
John J. Thomas
Edward I. Bosworth

Rhode Island
Herbert J. Wells

Washington
L. F. Anderson

Canada
J. G. Hindley

Treasurer Wiggin presented his annual report, showing the largest receipts in the history of the Board, in spite of war conditions. The Treasurer's report, together with the report of the Auditors, was accepted and ordered placed on file.

The hymn, "The morning light is breaking," was sung.

Secretary Edward Lincoln Smith made an address reporting on his recent visit to the mission field, and brought the greetings of our missionaries in the Far East.

Greetings from India were brought by Dr. Gurubai Karmarkar, of Bombay, who referred especially to the work which is being done among the lepers and in the criminal caste.

Secretary Barton then introduced various missionaries of the Board, who spoke as follows: Rev. H. J. Bennett, of Tottori, on "Evangelization in Japan"; Rev. W. W. Wallace, of Madura, on "A Christian College among the Hindus"; Mr. D. C. Churchill, of Ahmednagar, on "Evangelization through Industry."

Rev. F. S. Brewer, who recently inspected the mission field in the Philippines and China, spoke on impressions of his journey, and was followed by three missionaries to

China, home on their first furlough: Rev. Watts O. Pye, of Fenchow, who spoke on "Evangelization in Shansi"; Rev. W. C. Fairchild, of Taikuhsien, on "Missionary Medicine in Shansi"; and Rev. H. S. Martin, of Peking, on "Missionary Educators in North China." The Chinese point of view was expressed by Mr. Po-ling Chang, of Tientsin, at present a graduate student in Teachers College, New York.

A recess was declared at 12.15.

TUESDAY AFTERNOON

President Moore called the Board to order at two o'clock, and Pres. James A. Blaisdell, of Pomona College, California, offered prayer.

Secretary Cornelius H. Patton made the annual report for the Home Department, showing a victorious year for the Board so far as financial support is concerned, but a serious shortage of missionary candidates. The report was received and ordered filed.

Rev. Dwight Goddard, a former missionary of the Board and a recent visitor to the Philippine Islands, made a report on "The Opportunity and Responsibility in Mindanao," setting forth the extraordinary opportunity for constructive work in that island.

Addresses were then made by missionaries, as follows: Rev. John S. Porter, of Prague; Rev. Henry A. Neipp, of West Africa; Mr. F. S. Dart, of Mt. Silinda.

These reports were followed by an address on "Canada in Africa," by Secretary J. G. Hindley, of Toronto, in the course of which it was shown that after three years of war, the missionary giving of Canadian Congregationalists has increased over 150 per cent.

The hymn, "The Son of God goes forth to war," was sung.

The President declared a business session. The resignation of Mr. Francis O. Winslow from the Prudential Committee was read and regretfully accepted. Mr. Arthur Perry, for himself and his associates, expressed their deep appreciation of Mr. Winslow's devoted service on the Prudential Committee, and it was voted that the President, Recording Secretary, and Assistant Recording Secretary prepare a fitting letter to Mr. Winslow.

The report of the *Committee on Place and Preacher* was received and adopted, as follows:—

No invitation having been received for the next meeting of the Board, the committee recommends that the matter of place be committed to the Prudential Committee with power. The committee would name for preacher, Rev. Harry P. Dewey, of Minneapolis, and for alternate, Rev. Raymond Calkins, of Cambridge.

The report of the *Committee on the Treasurer's Report* was received and adopted, as follows:—

Your committee respectfully present the following report:—

First, we congratulate the Board on the increase of its receipts of $40,489.85 for the year, and for the last two years of $146,145.52. Considering the war conditions that have prevailed during the latter part of the year and the unsettled conditions during the whole of the past year, this really seems most encouraging. We also note the increase in the conditional gifts of the year, amounting to $121,846.75, an increase for the year of $46,401.75, and that the total of these gifts in all now amounts to $1,144,126.59, this increase and the total amount of the gifts indicating that the plan is growing in favor; and the committee would recommend that all reasonable diligence be used to increase the gifts under this plan. We note the advanced work in the Philippines, and especially the most encouraging work done in the island of Mindanao, and express the hope that the special fund of $25,000, which was started a year ago, and of which only $6,697.75 has so far been secured, may be completed, in order to push the work in this direction.

It is also very gratifying that, besides the work done by the Board in the Armenian and Syrian fields, it has also received and forwarded direct during the year, for Armenian relief, $56,951.97.

We also congratulate the Board upon ending the year without debt.

Finally, we call attention to the fact, as shown in the Treasurer's report, that the expense of conducting the work of the Board has increased—as, in fact, all expenses everywhere have increased—and especially that exchange rates in several countries are becoming increasingly

unfavorable, particularly so in China, where the Mexican silver dollar is in use, and where now, owing to the comparatively recent great increase in the price of silver, the United States gold dollar, which until recently would purchase two silver dollars or more, will now only purchase $1.35 in silver. And inasmuch as, to offset this loss in exchange, it was found necessary to increase the appropriations last year, for two-thirds of the year only, $12,168.78, it is very evident that a considerable increase in this direction will be demanded for the coming year. This, in addition to the cost of transportation and forwarding of supplies, will make a very marked increase in the expense of the Board for the coming year, and it will therefore be necessary for the friends of the Board to contribute a sum needed to meet this increased expense. It is also hoped that the forward movement that has been so auspiciously begun during the last two years in securing additional funds for the Board may be continued in an even larger measure than in the past.

The *Committee on Nomination of Officers* reported a list of nominations, and it was voted that the Secretary cast one ballot for the list. The following officers were declared elected:—

President

EDWARD C. MOORE, D.D.

Vice-President

DAVID PERCY JONES, of Minneapolis, Minn.

Members of the Prudential Committee

(*Term expires 1920*)

EDWARD D. EATON, D.D., of Cambridge, Mass.
REV. WILLARD L. SPERRY
HERBERT A. WILDER
CHARLES S. BATES, of Exeter, N. H.

(*Term expires 1919*)

CHARLES A. BLISS, of Newburyport, Mass.
(For unexpired term, 1919, in place of Francis O. Winslow, resigned.)

Secretaries for Correspondence

JAMES L. BARTON, D.D.
CORNELIUS H. PATTON, D.D.
EDWARD LINCOLN SMITH, D.D.

Editorial Secretary

WILLIAM E. STRONG, D.D.

Associate Secretaries

REV. ENOCH F. BELL
REV. D. BREWER EDDY

Treasurer

FRANK H. WIGGIN

Recording Secretary

OSCAR E. MAURER, D.D.

Assistant Recording Secretary

REV. EDWARD W. CAPEN, PH.D.

Auditors

EDWIN H. BAKER
WILLIAM B. PLUNKETT
HERBERT J. WELLS

Supt. W. B. D. Gray, of Wyoming, invoked the divine blessing upon the newly elected officers.

Dr. Frank K. Sanders presented the report of the Special Committee appointed at the last meeting of the Board to consider work in Latin America. The report was received and ordered placed on file, and the Board took up the consideration of the following resolution presented by the Special Committee:—

Resolved, That while the American Board is unable at this time to assume the responsibility of establishing a new mission in one of the South American republics, it is inclined to look with favor on some participation, not involving a large immediate commitment of funds, in the educational or literary enterprises which are so vital to the progress of evangelical Christianity in the southern continent of this hemisphere. It therefore requests the President of the Board to continue the consideration of the question, in the hope that some specific proposal may be brought before a future meeting for its consideration.

After discussion it was voted to adopt the first part of the resolution. It was also voted to substitute for the second part the following, in the form of two resolutions:—

Resolved, That the Special Committee on Proposed Work in Latin America be continued for the further study of the subject.

Resolved, That the Prudential Committee be empowered to enter into such work in the South American field during the ensuing year as it may deem practicable and wise.

It was voted that the Rev. Dwight Goddard be added to the Special Committee.

A resignation from Corporate Membership having been received from Mr. John M. Gould, of Portland, Me., it was voted that in view of Mr. Gould's long and honorable connection with the Board, we affectionately decline to accept his resignation and request that he withdraw the same.

The President nominated the following persons for the *Committee to Nominate New Members,* to serve three years, and they were appointed by the Board: Harry Wade Hicks, New Jersey; Fred B. Hill, Minnesota; Paul C. Warren, Michigan.

The Minutes were read and corrected, and the Recording Secretary was authorized to complete the same.

A recess was declared at five o'clock.

TUESDAY EVENING

The Board assembled at Memorial Hall at 7.45 o'clock, Vice-President Eaton in the chair.

Pres. Ozora Davis, of Chicago, conducted the devotional exercises.

The annual address was delivered by President Moore.

Rev. Edward Payson Drew, of Massachusetts, recently returned from a year's visit to China, delivered an address on "The Challenge and Appeal of Missionary Service Today."

After a hymn, Secretary Eddy introduced a group of Student Volunteers from Ohio State University and Oberlin College, four of whom spoke briefly. Rev. Ray E. Phillips, who with his wife is on his way to South Africa, made a short address. President Moore then presented commissions to Mr. and Mrs. Phillips, and Secretary Patton made the prayer of consecration.

After singing the hymn, "Ye Christian heralds, go, proclaim," Dr. Carl S. Patton offered prayer and pronounced the benediction, and the President declared the One Hundred and Eighth Annual Meeting of the Board to be adjourned *sine die.*

(Signed) Oscar Edward Maurer, *Recording Secretary.*

DATE DUE

[illegible] 26 [illegible]			
GAYLORD			PRINTED IN U.S.A.

GTU Library
3 2400 00331 7199

Missionary Herald v.113
1917